THE BOOK OF Common Prayer,

AND

Administration of the

SACRAMENTS,

And other

Rites and Ceremonies of the CHURCH,

According to the Use of the CHURCH of *England*;

Together with the

Psalter or *Psalms* OF DAVID,

Pointed as they are to be Sung or Said in Churches.

LONDON,

Printed by *Charles Bill*, and the Executrix of *Thomas Newcomb*, deceas'd; Printers to the Queens most Excellent Majesty. 1707.

Cum Privilegio.

P. 1707 D.

The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the Twenty Eighth, or Twenty ninth day of the Month.

And whereas *January*, *March*, *May*, *July*, *August*, *October*, and *December* have One and thirty days apiece; It is Ordered, that the same Psalms shall be read the last day of the said Months, which were read the day before: so that the Psalter may begin again the first day of the next Month ensuing.

And whereas the CXIX Psalm is divided into XXII Portions, and is over long to be read at one time, it is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

The Order how the rest of the Scripture is appointed to be read.

THE Old Testament is appointed for the first Lesson at Morning and Evening Prayer, so as the most part thereof will be read over every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lesson at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the Apocalyps, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer, except only the Moveable Feasts which are not in the Kalendar, & the Immoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the Table of proper Lessons.

And note, That whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle and Gospel appointed for the Sunday, shall serve all the Week after, where it not in the Book otherwise ordered.

TABLES and RULES for the Moveable and Immoveable Feasts; Together with the days of Fasting and Abstinence through the whole Year.

Rules to know when the Moveable Feasts and Holy-days begin.

EAster-day (on which the rest depend) is always the first Sunday after the first full Moon, which happens next after the One and twentieth day of *March*. And if the full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of S. *Andrew*, whether before or after.

Septuagesima	Sund. is	9	Weeks before Easter
Sexagesima		8	
Quinquages.		7	
Quadragesim.		6	
Reg. Sun.	is	5 weeks	after Easter
Asc. day		40 days	
Whits.		7 weeks	
Tri. Sun.		8 weeks	

A TABLE of all the Feasts that are to be observed in the Church of England through the Year.

ALL Sundays in the Year. The Circumcision of our Lord Jesus Christ. Of the Epiphany. Of the Conversion of S. Paul. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Mark the Evangelist. Of S. Philip and Jacob the Apostles. Of the Ascension of the Lord Jesus Christ. Of S. Barnabas. Of the Nativity. Of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael and all Angels. Of S. Luke the Evangelist. Of S. Simon and S. Jude the Apostles. Of

OfS. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Nativity of our Lord. Of S. Stephen the Martyr. Of S. John the Evangeliſt. Of the holy Innocents.
Munday and Tueſday in Eaſter-week. Munday & Tueſday in Whitſun-week.

A Table of the Vigils, Faſts and days of Abſtinence, to be obſerved in the Year.

THe Even or Vigil before the Nativity of our Lord. Before the Purification of the Bleſſed Virgin Mary. Before the Annunciation of the Bleſſed Virgin. Before Eaſter-day. Before Aſcenſion-day. Before Pentecoſt. Before S. Matthias. Before S. John Baptiſt. Before S. Peter. Before S. James. Before S. Bartholomew. Before S. Matthew. Before S. Simon and S. Jude. Before S. Andrew. Before S. Thomas. Before All Saints.

Note, That if any of theſe Feaſt-days fall upon a Munday, then the Vigil or Faſt-day ſhall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Faſting or Abſtinence.

I. THe forty days of Lent.

II. The Ember-days at the four ſeaſons, being the Wedneſday, Friday, and Saturday after the firſt Sunday in Lent. The Feaſt of Pentecoſt. *September.* 14. *December* 13.

III. The three Rogation-days, being Munday, Tueſday, and Wedneſday before Holy Thurſday, or the Aſcenſion of our Lord.

IV. All the Fridays in the year, except *Chriſtmas-day.*

Certain Solemn days for which particular Services are appointed.

I. THe Fifth day of *November*, being the day of the Papiſts Conſpiracy.

II. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the firſt.

III. The Nine and twentieth day of *May*, being the day of the Reſtitution of the Royal Family.

IV. The Eighth day of *March* being the day on which her Majeſty began her happy Reign.

¶ Proper LESSONS to be read at Morning and Evening Prayer on the Sundays and other Holy-days throughout the Year.

¶ *Legons proper for Sundays.*

Sundays of Advent.	*Mattins.*	*Evenſong.*
1	Iſaiah 1.	Iſaiah 2
2	5	24
3	25	26
4	30	32
Sundays after Chriſtmas.		
The firſt.	37	38
2	41	43
Sund. after the Epiph.		
1	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuageſ.	Gen. 1.	Gen. 2.
Sexageſ.	3	6
Quinquageſima.	9 to v. 20	12
Lent.		
1 Sunday.	19 to v. 30	22
2	27	34
3	39	42
4	43	45
5	Exod. 3.	Exod. 5.
6		
1 Leſſon.	Exod. 9.	Exod. 10
2 Leſſon.	Matt. 26.	Heb. 5. 11.

after day.	*Mattins.*	*Evenſong.*
1 Leſſon.	Exod. 12.	Exod. 14
2 Leſſon.	Rom. 6.	Acts 2. v (22
Sund. after Eaſter.		
The firſt.	Num. 16. 23, 24.	Num. 22 25
2	Deut. 4.	Deut. 5.
3	6	7
4	8	9
5		
Sund. after Aſcenſ. day. Whitſun.	12 (v. 18.	13
1 Leſſon.	De. 16 to	Iſa. 11.
2 Leſſon.	Acts 10. (v. 34.	Acts 19. (to v. 21.
Trinity Sunday.		
1 Leſſon.	Gen. 1.	Gen. 18.
2 Leſſon.	Matth. 3.	1 John 4
Sund. after Trinity		
The firſt.	Joſh. 10.	Joſh. 23
2	Judg. 4.	Judg. 5.
3	1 Sam. 2.	1 Sam. 3
4	12	13
5	15	17
6	2 Sam. 12.	2 Sam. 19
7	21	24
8	1 King. 13	1 Kin. 17
9	18	19
10	21	22
11	2 Kin. 5.	2 Kin. 6

Sund. after Trinity.	Mattins.	Evensong.
12	2 Kin. 10.	2 Kin. 18.
13	19	23
14	Jer. 5.	Jer. 22.
15	35	36
16	Ezek. 2.	Ezek. 13.
17	14	18
18	20	24
19	Dan. 3.	Dan. 6.
20	Joel 2.	Mich. 6.
21	Hab. 2.	Prov. 1.
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ Lessons proper for Holy-days.

	Mattins.	Evensong.
S. Andrew	Prov. 20.	Prov. 21.
S. Thomas the Ap.	23.	24.
Nativity of Christ	(v. 8.	to v. 17.
1 Lesson.	Isa. 9. to	Isa. 7. v. 10.
2 Lesson.	Luk. 2. to	Luk. 3. v. 1.
S. Steven.	(v. 15.	to v. 9.
1 Lesson.	Prov. 28.	Eccles. 4.
2 Lesson.	Acts 6. v. 8. & c. 7.	Act. 7. v. 30. to v. (55.
S. John.	to v. 30.	
1 Lesson.	Eccles. 5.	Eccles. 6.
2 Lesson.	Apoc. 1.	Apoc. 22.
Innoc. day.	Jer. 31. to	Wisd. 1.
Circumcision.	(v. 18.	(v. 12.
1 Lesson.	Gen. 17.	Deut. 10.
2 Lesson.	Rom. 2.	Colos. 2.
Epiphany.		
1 Lesson.	Isa. 60.	Isa. 49.
2 Lesson.	Luk. 3. to	Joh. 2. to
Conversion of S. Paul	(v. 23.	(v. 12.
1 Lesson.	Wisd. 5.	Wisd. 6.
2 Lesson.	Act. 22.	Acts 26.
Purification of the V. Mary.	(to v. 22.	Wisd. 9.
S. Matthias	19	Eccius 1.
Annunciat. of our L.	Eccius 2.	3.
Wednesday bef. East.		
1 Lesson.	Hos. 13.	Hos. 14.
2 Lesson.	Jon. 11.	
Thursday bef. East.	(v. 45.	
1 Lesson.	Daniel 9	Jer. 31.
2 Lesson.	John 13	
Good Friday.	(v. 20	
1 Lesson.	Ge. 22. to	Isa. 53.
2 Lesson.	John 18	1 Pet 2.
Easter-day.		
1 Lesson.	Zech. 9.	Exod 13.
2 Lesson.	Luk. 23. v. 5.	Rom. 6.

Mund. in East. W.	Mattins.	Evensong.
1 Lesson.	Exod. 16.	Exod. 17.
2 Lesson.	Mat. 28.	Acts 3.
Tuesday in East. W.		
1 Lesson.	Exod. 20.	Exod. 32.
2 Lesson.	Lu. 24. to	1 Cor. 15.
S. Mark.	(v. 13. Ecclus 4.	Ecclus 5.
S. Philip & Jac.		
1 Lesson.		9.
2 Lesson.	Joh. 1. v.	
Ascension-day.	(45.	
1 Lesson.	Deut. 10.	2 Kin. 2.
2 Lesson.	Lu. 24. v.	Eph. 4. to
Mund. in Whits. W.	(44.	(v. 17.
	(v. 10.	16. to v. 30.
1 Lesson.	Ge. 11. to	Nu. 11. to
2 Lesson.	1 Cor. 12.	1 Co. 14.
Tuesd. in Whits. W.	(v. 18.	(to v. 26.
1 Lesson.	1 Sa. 19.	Deut. 30.
2 Lesson.	1 Thes. v. 12. to v.	1 Joh. 4. (to v. 14.
S. Barnab.	(24.	
1 Lesson.	Eccl. 10.	Eccl. 12.
2 Lesson.	Acts 14.	Act. 15. (to v. 36.
S. Joh. B.		
1 Lesson.	Mal. 3.	Mal. 4.
2 Lesson.	Matth. 3	Mat. 14. (to v. 13.
S. Peter.		
1 Lesson.	Eccl. 15.	Eccl. 16.
2 Lesson.	Acts 3.	Acts 4.
S. James.	Eccl. 21.	Eccl. 22
S. Barth.	24	29
S. Matth.	35	38
S. Michael.		(5.
1 Lesson.	Gen. 32.	Da. 10. v.
2 Lesson.	Acts 12. (to v. 20.	Jud. v. 6. to v. 16.
S. Luke.	Eccl. 51.	Job 1.
S. Simon & S. Jude.	Jo. 24, 25.	42
All Saints.	(v. 10.	(v. 19.
1 Lesson.	Wisd. 3. to	Wisd. 5.
2 Lesson.	He. 11. v. 33. & c. 12. to v. 7	Apoc. 19. (to v. 17.

Proper Psalms on certain days.	
Mattins.	Evensong.
Christmas-day.	
Pf. 19, 45, 85.	Pfal. 89, 110.
Ash-wednesday.	142.
Pf. 6, 32, 38.	102, 130, 143.
Good Friday.	
Pf. 22, 40, 54.	69, 88.
Easter-day. Pf. 2, 57, 111.	113, 114, 118.
Ascension-day.	
Pf. 8, 15, 21.	24, 47, 108.
Whitsunday, 48, 68.	104, 145.

The KALENDAR.

JANUARY hath xxxi. days.

FEBRUARY hath xxviii. days.

Note, That (a) Rod. 6. is to be read only to verse 14.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
2	1	A	Circum.	Gen. 1	Mat. 1.	Gen. 2.	Ro. 1
	2	b					
10	3	c		3	2	4	2
	4	d		5	3	6	3
29	5	e		6	4	8	4
	6	f		7			
	7	g	Epi.				
	8	A	Thany	9	5	12	5
16	9	b	Lucian.	13	6	14	6
6	10	c		15	7	16	7
	11	d		17	8	18	8
13	12	e		19	9	20	9
2	13	f		21	10	22	10
	14	g	Hilary Bi.	23	11	24	11
10	15	A		25	12	26	12
	16	b		27	13	28	13
18	17	c		29	14	30	14
7	18	d		31	15	32	15
	19	e	Prisc.	33	16	34	16
15	20	f		35	17	37	1 Co. 1
4	21	g	Fabi. Agnes	38	18	39	2
	22	A	Vinc.	40	19	41	3
12	23	b		42	20	43	4
1	24	c		44	21	45	5
	25	d	Conv.	46	22	47	6
9	26	e	Paul.				
	27	f		48	23	49	7
17	28	g		50	24	Exo. 1.	8
6	29	A		Ex. 2.	25	3	9
	30	b		4	26	5	10
23	31	c	(a) E. Ch.	6	27	7	11
7	32	d	Marr.	8	28	9	12

				MORNING Prayer.		EVENING Prayer.	
				1 Lesſ	2 Lesſ	1 Lesſ	2 Lesſ
	1	d	Fast	Ex. 10.	Mat. 1.		
11	2	e	Purifi.		2		
10	3	f	Blaſ	12	3	11	
8	4	g	fius.	14	4	15	13
	5	A	Aga.	16	5	17	2 Co. 1
16	6	b		18	6	19	2
6	7	c		20	7	21	3
	8	d		22	8	23	4
13	9	e		24	9	25	5
2	10	f		33	10	34	6
	11	g		Le. 18	11	Le. 19	7
10	12	A		20	12	26	8
	13	b		Nu. 11	13	Nu. 12	9
18	14	c	Vale.	13	14	14	10
7	15	d		16	15	17	11
	16	e		20	16	21	12
15	17	f		22	Lu. 1.	23	13
4	18	g		24	Ji. 1.	25	Gal. 1.
	19	A		27	2	26	2
12	20	b		31	3	32	3
1	21	c		35	4	36	4
	22	d		Deu. 1	5	Deu. 2.	5
9	23	e	Faſt.	3	6	4	6
	24	f	S. Mathias.		7		Eph. 1
17	25	g		5	8	6	2
6	26	A		7	9	8	3
	27	b		9	10	10	4
14	28	c		11	11	12	5
	29	d		13	Mat. 7.	14	Ro. 12.

The KALENDAR.

MARCH hath xxxi. days.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
3	1	J	Davi-	De. 15	Lu. 12	De. 16.	Eph. 6
	2	e	Chad.	17	13	18	Phil. 1
11	3	f		19	14	20	2
	4	g		21	15	22	3
19	5	A		24	16	25	4
8	6	b		26	17	27	Col. 1
	7	c	Perpe-	28	18	29	2
16	8	d	tua-	30	19	31	3
5	9	e		32	20	33	4
	10	f		34	21	Josh. 1.	1 Th. 1
13	11	g		Josh. 2	22	3	2
2	12	A	Greg.	4	23	5	3
	13	b		6	24	7	4
10	14	c		8	Joh. 1	9	5
	15	d		10	2	23	2 Th. 1
18	16	e		24	3	Jud. 1	2
7	17	f		Jud. 2.	4	3	3
	18	g	Edw.	4	5	5	1 Ti. 1
15	19	A		6	6	7	2, 3
4	20	b		8	7	9	4
	21	c	Bene-	10	8	11	5
12	22	d	dict.	12	9	13	6
1	23	e		14	10	15	2 Ti. 1
	24	f	Faſt.	16	11	17	2
9	25	g	Ann.		12		3
	26	A	Mar.	18	13	19	4
17	27	b		20	14	21	Tit. 1
6	28	c		Ru. 1.	15	Rut. 2.	2, 3
	29	d		3	16	4	Phile.
14	30	e		1 Sa. 1.	17	1 Sa. 2.	Heb. 1
3	31	f		2	18	4	2

APRIL hath xxx. days.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
11	1	g		1 Sa. 5.	Jo. 19	1 Sa. 6.	Heb. 7
	2	A		7	20	8	4
9	3	b	Rich.	9	21	10	5
18	4	c	Amb.	11	Act. 1	12	6
6	5	d		13	2	14	7
15	6	e		15	3	16	8
	7	f		17	4	18	9
	8	g		19	5	20	10
11	9	A		21	6	22	11
2	10	b		23	7	24	12
M	11	c		25	8	26	13
10	12	d		27	9	28	Jam. 1
	13	e		29	10	30	2
18	14	f		31	11	2 Sa. 1.	3
7	15	g		2 Sa. 2.	12	3	4
	16	A		4	13	5	5
15	17	b		6	14	7	1 Pe. 1
4	18	c		8	15	9	2
	19	d	Alph.	10	16	11	3
12	20	e		12	17	13	4
1	21	f		14	18	15	5
	22	g		16	19	17	2 Pe. 1
9	23	A	S. Geo.	18	20	19	2
	24	b		20	21	21	3
17	25	c	S. Mar.		22		1 Jo. 1
6	26	d	Evan.	22	23	23	2
	27	e		24	24	1 Ki. 1.	3
18	28	f		1 Ba. 2.	25	3	4
3	29	g		4	26	5	5
	30	A		6	27	7	2, 3

The KALENDAR.

MAY hath xxxi. days.

JUNE hath xxx. days.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
2	1	b	S. Phi. & Jac.	1 Ki. 8.	Ac. 28	1 Ki. 9.	Jud. Ro. 1
19	2	c		10	Mat. 1	11	2
8	3	d	Inve. of the Cros.	12	2	13	3
	4	e		14	3	15	4
16	5	f		16	4	17	5
5	6	g	Jap.	18	5	19	6
	7	A		20	6	21	7
13	8	b		22	7	2 Ki. 1.	8
2	9	c		2 Ki. 2	8	3	9
	10	d		4	9	5	10
10	11	e		6	10	7	11
	12	f		8	11	9	12
18	13	g		10	12	11	13
7	14	A		12	13	13	14
	15	b		14	14	15	15
15	16	c		16	15	17	16
4	17	d		18	16	19	1 Co. 1
	18	e		20	17	21	2
12	19	f	Dunſt.	22	18	23	3
1	20	g		24	19	25	4
	21	A		Eſt. 1.	20	Ezr. 3.	5
9	22	b		4	21	5	6
	23	c		6	22	7	7
17	24	d		9	23	Neh. 1.	8
6	25	e			24	4	9
	26	f	Aug.	Neh. 2	25	6	10
14	27	g	Bede.	5	26	9	11
3	28	A		8	27	13	12
	29	b	K. Gb.	10	28	Eſth. 2.	13
11	30	c	Il. Re.	Eſth. 1.	Mar. 1	4	14
	31	d		3			

				MORNING Prayer.		EVENING Prayer.	
				1 Lesſ.	2 Lesſ.	1 Lesſ.	2 Lesſ.
	1	e		Nico.	Eſth. 5.	Mar. 2	[illegible]
19	2	f		7	3	8	15
8	3	g		9	4	Job 1.	2
	4	A		Job 2	5	3	3
16	5	b	Bonif.	4	6	5	4
5	6	c		6	7	7	5
	7	d		8	8	9	6
13	8	e		10	9	11	7
2	9	f		12	10	13	8
	10	g		14	11	15	9
	11	A	S. Bar.				
10	12	b	Ap.	16	12	17, 18	10
18	13	c		19	13	20	11
7	14	d		21	14	22	12
	15	e		23	15	24, 25	13
15	16	f		26, 27	16	28	
4	17	g	S. Al.	29	Lu. 1	30	Gal. 1
	18	A		31	2	32	2
12	19	b		33	3	34	3
1	20	c	Edw.	35	4	36	4
	21	d		37	5	38	5
9	22	e		39	6	40	6
	23	f	Faſt.	41	7	42	Eph. 1
17	24	g	John				
6	25	A	Bapt.	Pro. 1.	8	Pro. 2.	2
	26	b		3	9	4	3
14	27	c		5	10	6	4
3	28	d	Faſt.	7	11	8	5
	29	e	Pet. A.				
11	30	f		9	12	10	

The KALENDAR.

JULY hath xxxi. days.

				MORNING PRAYER.	EVENING PRAYER.
1	18	f	Vi.M.	1 Lect. 2 Lect.	1 Lect. 2 Lect.
2	19	g		Pr.11 Lu.13	Pr.12. Phil.
3	20	A	Trans.	13 17	14 18
4	21	b	S.Mar.	14 18	16 20
5	22	c		16 19	18 22
6	23	d		17 20	20 Col.1
7	24	e		18 22	22 2
8	25	f	Smith.	20 23	24 3
9	26	g		21 24	26 4
10	27	A	Mary	22 25	28 Thi.1
11	28	b	Magd.	Ecc.1	Ecc.2
12	29	c		3 5	31 2
13	30	d	Fair	5 6	Joh.1 2
14	31	e	St. A	Jer.1	2 3
15	1	f	Anne.	5 6	4 5
16	2	g		7 9	6 7
17	3	A		11 13	8 9
18	4	b		15	10 11
19	5	c		17 19	12 13
20	6	d		21 23	14 15
21	7	e		24 27	16 17
22	8	f		29 Ecc.1	18 19
23	9	g		3 5	20 21
24	10	A		6 11	22 Ecc.2
25	11	b		Jer.1	24 2
26	12	c		5 6	Joh.1 2
27	13	d		9 11	3 4
28	14	e		13 15	5 6
29	15	f		17 19	7 8
30	16	g		21 23	9 10
31	17	A		25 27	11 12
1	18	b		29 31	13 14
2	19	c		32 Jer.1	15 16
3	20	d		2 4	17 18
4	21	e		6 8	Jer.2 1
5	22	f		10 12	3 4
6	23	g		14 16	5 6
7	24	A		18	7 8
8	25	b		20 22	9 10
9	26	c		24 25	11 12
10	27	d		26	13 14
11	28	e			15 16
12	29	f			17 18
13	30	g			19 20
14	31	A			21 22
15	1	b			23 24
16	2	c			25 26
17	3	d			27 28
18	4	e			29 30
19	5	f			31 Jer.2

AUGUST hath xxxi. days.

				MORNING PRAYER.	EVENING PRAYER.
1	6	g		1 Lect. 2 Lect.	1 Lect. 2 Lect.
2	7	A		Jer.29. Jo.20	31 32
3	8	b		31 32	Ach.1 2
4	9	c		33 34	3 4
5	10	d		35 36	5 6
6	11	e		37 39	7 8
7	12	f		40 42	9 10
8	13	g		43 44	11 12
9	14	A		45, 46	13 14
10	15	b		48 50	15 16
11	16	c		52 Lam.1	17 18
12	17	d		Lam.2	19 20
13	18	e		4 6	21 22
14	19	f		Ezek.	23 24
15	20	g		6 13	25 26
16	21	A		18 34	27 28
17	22	b		Dan.2	29 Ecc.1
18	23	c		4 6	3 5
19	24	d		8 10	6 11
20	25	e		Hos.1	Jer.1
21	26	f		3 4	5 6
22	27	g		6 8	9 11
23	28	A		9 10	13 15
24	29	b		12	17 19
25	30	c		Joel	21 23
26	31	d		1 2	25 27
27	1	e		3	29 31
28	2	f		Amos	32 Jer.1
29	3	g		1 2	2 4
30	4	A		3 4	6 8
31	5	b		5 6	10 12
1	6	c		7 9	14 16
2	7	d		Obad.	18
3	8	e		Jonah	20 22
4	9	f		1 2	24 25
5	10	g		3 4	26
6	11	A		Mich.	
7	12	b		1 2	
8	13	c		3 4	
9	14	d		5 6	
10	15	e		7 Nah.	
11	16	f		1 2	
12	17	g		3 Hab.	
13	18	A		1 2	
14	19	b		3 Zeph.	
15	20	c		1 2	
16	21	d		3 Hag.	
17	22	e		1 2	
18	23	f		Zech.	
19	24	g		1 2	
20	25	A		3 4	
21	26	b		5 6	
22	27	c		7 8	
23	28	d		9 10	
24	29	e		11 12	
25	30	f		13 14	
26	31	g		Mal.	
27	1	A		1 2	
28	2	b		3 4	
29	3	c		Matt.	
30	4	d		1 2	
31	5	e		3 4	

The KALENDAR.

SEPTEMBER hath xxx. days.

				MORNING Prayer.		EVENING Prayer.	
				1 Less.	2 Less.	1 Less.	2 Les.
16	1	f	Gile.	Ho.14.	Mar.2	Joel 1.	Ro.2.
5	2	g		Joel 2.	3	3	3
	3	A		Am.1.	4	Am.2.	4
13	4	b		3	5	4	5
2	5	c		5	6	6	6
	6	d		7	7	8	7
10	7	e	Enu.	9	8	Obad.	8
	8	f	Nat.	Jon.1.	9	Jo.2.3	9
18	9	g	Mary	4	10	Mi. 1.	10
7	10	A		Mi. 2.	11	3	11
	11	b		4	12	5	12
15	12	c		6	13	7	13
4	13	d		Nah.1.	14	Na. 2.	14
	14	e	Holy	3	15	Hab.1.	15
12	15	f	cross.	Hab.2.	16	3	16
1	16	g		Zep.1.	17	Zep 2.	1 Co.1
	17	A	Lam.	3	18	Hag.1.	2
9	18	b		Hag.2.	19	Zec.1.	3
	19	c		Ze.2,3	20	4,5	4
17	20	d	Fast.	6	21	7	5
6	21	e	Mat.		22		6
	22	f	Ap.	8	23	9	7
14	23	g		10	24	11	8
3	24	A		12	25	13	9
	25	b		14	26	Mal. 1.	10
11	26	c	S.Cy.	Mal. 2	27	3	11
19	27	d		4	28	Tob. 1.	12
	28	e		Tob.2.	Mar.1	3	13
8	29	f	S.Mi.		2		14
	30	g	Jero.	4	3	6	15

OCTOBER hath xxxi. days.

				MORNING Prayer.		EVENING Prayer.	
				1 Less.	2 Less.	1 Less.	2 Less.
16	1	A	Rem.	Tob.7.	Mar.4	Tob.8.	1 Co.16
5	2	b		9	5	10	[illegible]
13	3	c		11	6	12	2
2	4	d		13	7	1[illegible]	3
	5	e		Jud.1.	8	Jud. 2.	4
10	6	f	Faith	3	9	4	5
	7	g		5	10	6	6
18	8	A		7	11	8	7
7	9	b	Den.	9	12	10	8
	10	c		11	13	12	9
15	11	d		13	14	14	10
4	12	e		15	15	16	11
	13	f	Tr. K.	Wis.1.	16	Wis.2.	12
12	14	g	Edw.	3	Lu. 1.	4	13
1	15	A		5	di. 1.	6	Gal. 1.
	16	b		7	2	8	2
9	17	c	Ethel.	9	3	10	3
	18	d	S.Lul.		4		4
17	19	e		11	5	12	5
6	20	f		13	6	14	6
	21	g		15	7	16	Eph.1
14	22	A		17	8	18	2
3	23	b		19	9	Eccl.1.	3
	24	c		Eccl.2	10	3	4
11	25	d	risp.	4	11	5	5
	26	e		6	12	7	6
19	27	f	Fast.	8	13	9	Phil.1
8	28	g	S.Sim.		14		2
	29	A	& Ju.	10	15	11	3
16	30	b		12	16	13	4
5	31	c	Fast.	14	[illegible]	15	Col. 1

NOVEM

The KALENDAR.

NOVEMBER hath xxx. days.

DECEMBER hath xxxi. days.

Note, That (a) Eccius 25. is to be read only to Verſ. 13. and (b) Eccius 30. only to Verſ. 18. and (c) Eccius 46. only to Verſ. 20.

				MORNING Prayer.	EVENING Prayer.	MORNING Prayer.	EVENING Prayer.
1	2	3	4	All Saints	Ecc. 16.	1 Leſſ. 2 Leſſ.	1 Leſſ. 2 Leſſ.
2	3	4	5		Ecc. 18	Ecc. 19	Ecc. 17. Col. 2
3	4	5	6		Ecc. 20	Ecc. 21	1 Theſſ.
4	5	6	7		Ecc. 22	Ecc. 23 (a)	1 Theſſ.
5	6	7	8		Ecc. 24	Ecc. 28 (b)	2 Theſſ.
6	7	8	9		Ecc. 30	Ecc. 31	1 Tim.
7	8	9	10		Ecc. 32	Ecc. 33	1 Tim.
8	9	10	11		Ecc. 34	Ecc. 35	1 Tim.
9	10	11	12		Ecc. 36	Ecc. 38	1 Tim.
10	11	12	13		Ecc. 39	Ecc. 42	2, 3
11	12	13	14		Ecc. 44	Ecc. 48 (c)	2, 3
12	13	14	15		Ecc. 49	Ecc. 50	Titus
13	14	15	16		Ecc. 51	Baruch 1.	Titus
14	15	16	17		Baruch 3.	Baruch 4.	Titus
15	16	17	18		Baruch 5.	Ezek. 1.	Philem. Heb.
16	17	18	19		Ezek. 2.	Ezek. 3.	Heb.
17	18	19	20		Ezek. 9.	Ezek. 11.	Heb.
18	19	20	21		Ezek. 13.	Ezek. 16.	Heb.
19	20	21	22		Ezek. 18.	Ezek. 20.	Heb.
20	21	22	23		Ezek. 22.	Ezek. 23.	Heb.
21	22	23	24		Ezek. 24.	Ezek. 28.	Heb.
22	23	24	25		Ezek. 33.	Ezek. 34.	Heb.
23	24	25	26		Ezek. 36.	Ezek. 37.	Heb.
24	25	26	27		Ezek. 38.	Ezek. 39.	Heb.
25	26	27	28		Ezek. 40.	Ezek. 43.	Heb.
26	27	28	29		Ezek. 44.	Ezek. 45.	Heb.
27	28	29	30		Ezek. 46.	Ezek. 47.	Heb.
28	29	30	31		Dan. 1.	Dan. 2.	Heb.
29	30	1	2		Dan. 3.	Dan. 5.	Heb.
30	31	2	3		Dan. 6.	Dan. 7.	Heb.
31	1	3	4		Dan. 8.	Dan. 9.	Heb.
1	2	4	5		Dan. 10.	Dan. 12.	Heb.
2	3	5	6		Hoſea 1.	Hoſea 2.	Heb.
3	4	6	7		Hoſea 3.	Hoſea 4.	Heb.
4	5	7	8		Hoſea 5.	Hoſea 6.	Heb.
5	6	8	9		Hoſea 7.	Hoſea 8.	Heb.
6	7	9	10		Hoſea 9.	Hoſea 10.	Heb.
7	8	10	11		Hoſea 11.	Hoſea 12.	Heb.
8	9	11	12		Hoſea 13.	Hoſea 14.	Heb.
9	10	12	13		Joel 1.	Joel 2.	Heb.
10	11	13	14		Joel 3.	Amos 1.	Heb.
11	12	14	15		Amos 2.	Amos 3.	Heb.
12	13	15	16		Amos 4.	Amos 5.	Heb.
13	14	16	17		Amos 6.	Amos 7.	Heb.
14	15	17	18		Amos 8.	Amos 9.	Heb.
15	16	18	19		Obad.	Jonah 1.	Heb.
16	17	19	20		Jonah 2.	Jonah 3.	Heb.
17	18	20	21		Jonah 4.	Micah 1.	Heb.
18	19	21	22		Micah 2.	Micah 3.	Heb.
19	20	22	23		Micah 4.	Micah 5.	Heb.
20	21	23	24		Micah 6.	Micah 7.	Heb.
21	22	24	25		Nahum 1.	Nahum 2.	Heb.
22	23	25	26		Nahum 3.	Habak. 1.	Heb.
23	24	26	27		Habak. 2.	Habak. 3.	Heb.
24	25	27	28		Zeph. 1.	Zeph. 2.	Heb.
25	26	28	29		Zeph. 3.	Hagg. 1.	Heb.
26	27	29	30		Hagg. 2.	Zech. 1.	Heb.
27	28	30	31		Zech. 2.	Zech. 3.	Heb.
28	29	31	32		Zech. 4.	Zech. 5.	Heb.
29	30	32	33		Zech. 6.	Zech. 7.	Heb.
30	31	33	34		Zech. 8.	Zech. 9.	Heb.
31	32	34	35		Zech. 10.	Zech. 11.	Heb.
32	33	35	36		Zech. 12.	Zech. 13.	Heb.
33	34	36	37		Zech. 14.	Mal. 1.	Heb.
34	35	37	38		Mal. 2.	Mal. 3.	Heb.
35	36	38	39		Mal. 4.	Matt. 1.	Heb.
36	37	39	40		Matt. 2.	Matt. 3.	Heb.
37	38	40	41		Matt. 4.	Matt. 5.	Heb.
38	39	41	42		Matt. 6.	Matt. 7.	Heb.
39	40	42	43		Matt. 8.	Matt. 9.	Heb.
40	41	43	44		Matt. 10.	Matt. 11.	Heb.
41	42	44	45		Matt. 12.	Matt. 13.	Heb.
42	43	45	46		Matt. 14.	Matt. 15.	Heb.
43	44	46	47		Matt. 16.	Matt. 17.	Heb.
44	45	47	48		Matt. 18.	Matt. 19.	Heb.
45	46	48	49		Matt. 20.	Matt. 21.	Heb.
46	47	49	50		Matt. 22.	Matt. 23.	Heb.
47	48	50	51		Matt. 24.	Matt. 25.	Heb.
48	49	51	52		Matt. 26.	Matt. 27.	Heb.
49	50	52	53		Matt. 28.	Mark 1.	Heb.
50	51	53	54		Mark 2.	Mark 3.	Heb.
51	52	54	55		Mark 4.	Mark 5.	Heb.
52	53	55	56		Mark 6.	Mark 7.	Heb.
53	54	56	57		Mark 8.	Mark 9.	Heb.
54	55	57	58		Mark 10.	Mark 11.	Heb.
55	56	58	59		Mark 12.	Mark 13.	Heb.
56	57	59	60		Mark 14.	Mark 15.	Heb.
57	58	60	61		Mark 16.	Luke 1.	Heb.
58	59	61	62		Luke 2.	Luke 3.	Heb.
59	60	62	63		Luke 4.	Luke 5.	Heb.
60	61	63	64		Luke 6.	Luke 7.	Heb.
61	62	64	65		Luke 8.	Luke 9.	Heb.
62	63	65	66		Luke 10.	Luke 11.	Heb.
63	64	66	67		Luke 12.	Luke 13.	Heb.
64	65	67	68		Luke 14.	Luke 15.	Heb.
65	66	68	69		Luke 16.	Luke 17.	Heb.
66	67	69	70		Luke 18.	Luke 19.	Heb.
67	68	70	71		Luke 20.	Luke 21.	Heb.
68	69	71	72		Luke 22.	Luke 23.	Heb.
69	70	72	73		Luke 24.	John 1.	Heb.
70	71	73	74		John 2.	John 3.	Heb.
71	72	74	75		John 4.	John 5.	Heb.
72	73	75	76		John 6.	John 7.	Heb.
73	74	76	77		John 8.	John 9.	Heb.
74	75	77	78		John 10.	John 11.	Heb.
75	76	78	79		John 12.	John 13.	Heb.
76	77	79	80		John 14.	John 15.	Heb.
77	78	80	81		John 16.	John 17.	Heb.
78	79	81	82		John 18.	John 19.	Heb.
79	80	82	83		John 20.	John 21.	Heb.
80	81	83	84		Acts 1.	Acts 2.	Heb.
81	82	84	85		Acts 3.	Acts 4.	Heb.
82	83	85	86		Acts 5.	Acts 6.	Heb.
83	84	86	87		Acts 7.	Acts 8.	Heb.
84	85	87	88		Acts 9.	Acts 10.	Heb.
85	86	88	89		Acts 11.	Acts 12.	Heb.
86	87	89	90		Acts 13.	Acts 14.	Heb.
87	88	90	91		Acts 15.	Acts 16.	Heb.
88	89	91	92		Acts 17.	Acts 18.	Heb.
89	90	92	93		Acts 19.	Acts 20.	Heb.
90	91	93	94		Acts 21.	Acts 22.	Heb.
91	92	94	95		Acts 23.	Acts 24.	Heb.
92	93	95	96		Acts 25.	Acts 26.	Heb.
93	94	96	97		Acts 27.	Acts 28.	Heb.
94	95	97	98		Rom. 1.	Rom. 2.	Heb.
95	96	98	99		Rom. 3.	Rom. 4.	Heb.
96	97	99	100		Rom. 5.	Rom. 6.	Heb.
97	98	100	101		Rom. 7.	Rom. 8.	Heb.
98	99	101	102		Rom. 9.	Rom. 10.	Heb.
99	100	102	103		Rom. 11.	Rom. 12.	Heb.
100	101	103	104		Rom. 13.	Rom. 14.	Heb.
101	102	104	105		Rom. 15.	Rom. 16.	Heb.
102	103	105	106		1 Cor. 1.	1 Cor. 2.	Heb.
103	104	106	107		1 Cor. 3.	1 Cor. 4.	Heb.
104	105	107	108		1 Cor. 5.	1 Cor. 6.	Heb.
105	106	108	109		1 Cor. 7.	1 Cor. 8.	Heb.
106	107	109	110		1 Cor. 9.	1 Cor. 10.	Heb.
107	108	110	111		1 Cor. 11.	1 Cor. 12.	Heb.
108	109	111	112		1 Cor. 13.	1 Cor. 14.	Heb.
109	110	112	113		1 Cor. 15.	1 Cor. 16.	Heb.
110	111	113	114		2 Cor. 1.	2 Cor. 2.	Heb.
111	112	114	115		2 Cor. 3.	2 Cor. 4.	Heb.
112	113	115	116		2 Cor. 5.	2 Cor. 6.	Heb.
113	114	116	117		2 Cor. 7.	2 Cor. 8.	Heb.
114	115	117	118		2 Cor. 9.	2 Cor. 10.	Heb.
115	116	118	119		2 Cor. 11.	2 Cor. 12.	Heb.
116	117	119	120		2 Cor. 13.	Gal. 1.	Heb.
117	118	120	121		Gal. 2.	Gal. 3.	Heb.
118	119	121	122		Gal. 4.	Gal. 5.	Heb.
119	120	122	123		Gal. 6.	Ephes. 1.	Heb.
120	121	123	124		Ephes. 2.	Ephes. 3.	Heb.
121	122	124	125		Ephes. 4.	Ephes. 5.	Heb.
122	123	125	126		Ephes. 6.	Philip. 1.	Heb.
123	124	126	127		Philip. 2.	Philip. 3.	Heb.
124	125	127	128		Philip. 4.	Col. 1.	Heb.
125	126	128	129		Col. 2.	Col. 3.	Heb.
126	127	129	130		Col. 4.	1 Theſſ. 1.	Heb.
127	128	130	131		1 Theſſ. 2.	1 Theſſ. 3.	Heb.
128	129	131	132		1 Theſſ. 4.	1 Theſſ. 5.	Heb.
129	130	132	133		2 Theſſ. 1.	2 Theſſ. 2.	Heb.
130	131	133	134		2 Theſſ. 3.	1 Tim. 1.	Heb.
131	132	134	135		1 Tim. 2.	1 Tim. 3.	Heb.
132	133	135	136		1 Tim. 4.	1 Tim. 5.	Heb.
133	134	136	137		1 Tim. 6.	Titus 1.	Heb.
134	135	137	138		Titus 2.	Titus 3.	Heb.
135	136	138	139		Philem.	Heb. 1.	Heb.
136	137	139	140		Heb. 2.	Heb. 3.	Heb.
137	138	140	141		Heb. 4.	Heb. 5.	Heb.
138	139	141	142		Heb. 6.	Heb. 7.	Heb.
139	140	142	143		Heb. 8.	Heb. 9.	Heb.
140	141	143	144		Heb. 10.	Heb. 11.	Heb.
141	142	144	145		Heb. 12.	Heb. 13.	Heb.
142	143	145	146		James 1.	James 2.	Heb.
143	144	146	147		James 3.	James 4.	Heb.
144	145	147	148		James 5.	1 Pet. 1.	Heb.
145	146	148	149		1 Pet. 2.	1 Pet. 3.	Heb.
146	147	149	150		1 Pet. 4.	1 Pet. 5.	Heb.
147	148	150	151		2 Pet. 1.	2 Pet. 2.	Heb.
148	149	151	152		2 Pet. 3.	1 John 1.	Heb.
149	150	152	153		1 John 2.	1 John 3.	Heb.
150	151	153	154		1 John 4.	1 John 5.	Heb.
151	152	154	155		2 John.	3 John.	Heb.
152	153	155	156		Jude.	Rev. 1.	Heb.
153	154	156	157		Rev. 2.	Rev. 3.	Heb.
154	155	157	158		Rev. 4.	Rev. 5.	Heb.
155	156	158	159		Rev. 6.	Rev.

A TABLE of the Moveable Feasts Calculated for Forty Years.

The year of our Lord.	The Golden Number.	The Epact.	Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The First day of Lent.
1700	10	20	GF	3 5	Jan. 28	Feb. 14
1701	11	1	E	6	Feb. 16	Mar. 6
1702	12	12	D	2	1	Feb. 18
1703	13	23	C	3	Jan. 24	10
1704	14	4	BA	5 6	Feb. 13	Mar. 1
1705	15	15	G	1	4	Feb. 21
1706	16	26	F	2	Jan. 20	6
1707	17	7	E	3	Feb. 9	26
1708	18	18	DC	4 5	1	18
1709	19	29	B	6	20	Mar. 9
1710	1	11	A	1	5	Feb. 22
1711	2	22	G	2	Jan. 28	14
1712	3	3	FE	3 4	Feb. 17	Mar. 5
1713	4	14	D	5	1	Feb. 18
1714	5	25	C	6	Jan. 24	10
1715	6	6	B	1	Feb. 13	Mar. 2
1716	7	17	AG	2 3	Jan. 29	Feb. 15
1717	8	28	F	4	Feb. 17	Mar. 6
1718	9	9	E	5	9	Feb. 26
1719	10	20	D	6	Jan. 25	11
1720	11	1	CB	1 2	Feb. 14	Mar. 2
1721	12	12	A	3	5	Feb. 22
1722	13	23	G	4	Jan. 21	7
1723	14	4	F	5	Feb. 10	27
1724	15	15	ED	6 1	2	19
1725	16	26	C	2	Jan. 24	10
1726	17	7	B	3	Feb. 6	23
1727	18	18	A	4	Jan. 29	15
1728	19	29	GF	5 6	Feb. 18	Mar. 6
1729	1	11	E	1	2	Feb. 19
1730	2	22	D	2	Jan. 25	11
1731	3	3	C	3	Feb. 14	Mar. 3
1732	4	14	BA	4 5	6	Feb. 23
1733	5	25	G	6	Jan. 21	7
1734	6	6	F	1	Feb. 10	27
1735	7	17	E	2	2	19
1736	8	28	DC	3 4	22	Mar. 10
1737	9	9	B	5	6	Feb. 23
1738	10	20	A	6	Jan. 29	15
1739	11	1	G	1	Feb. 18	Mar. 7

Note, That the Supputation of the Year of our Lord in the Church of *England*, beginneth the Five and twentieth day of *March*.

A TABLE of the Moveable Feasts Calculated for Forty Yeats.

The year of our Lord.	Easter-day.	Rogation sunday.	Ascension-day.	Whit-sunday.	Trinity sunday.	Advent sunday.
1700	Mar. 31	May 5	May 9	May 19	26	Dec. 1
1701	Ap. 20	25	29	June 8	23	No. 30
1702	5	10	14	May 24	25	29
1703	Mar. 28	2	6	16	26	28
1704	Apr. 16	21	25	June 4	24	Dec. 3
1705	8	13	17	May 27	25	3
1706	Mar. 24	Ap. 28	2	12	27	1
1707	Apr. 13	May 18	22	June 1	24	No. 30
1708	4	9	13	May 23	25	28
1709	24	29	June 2	June 12	22	27
1710	9	14	Ma. 18	May 28	25	Dec. 3
1711	1	6	10	20	26	2
1712	20	25	29	June 8	23	No. 30
1713	5	10	14	May 24	25	29
1714	Mar. 28	2	6	16	26	28
1715	April 17	22	26	June 5	23	27
1716	1	6	10	May 20	26	Dec. 2
1717	21	26	30	June 9	23	1
1718	13	18	22	1	24	No. 30
1719	Mar. 29	3	7	May 17	26	29
1720	Apr. 17	22	26	June 5	23	27
1721	9	14	18	May 28	25	Dec. 3
1722	Mar. 25	Apr. 29	3	13	27	2
1723	Apr. 14	May 19	23	June 2	24	1
1724	5	10	14	May 24	25	No. 30
1725	Mar. 28	2	6	16	26	28
1726	Apr. 10	15	19	29	24	27
1727	2	7	11	21	26	Dec. 3
1728	21	26	30	June 9	23	1
1729	6	11	15	May 25	25	No. 30
1730	Mar. 29	3	7	17	26	28
1731	Apr. 18	23	27	June 6	23	27
1732	9	14	18	May 28	25	Dec. 3
1733	Mar. 25	Apr. 29	3	13	27	1
1734	Apr. 14	May 19	23	June 2	24	No. 30
1735	6	11	15	May 25	25	29
1736	25	30	June 3	June 13	22	27
1737	10	15	Ma. 19	May 29	24	Dec. 3
1738	2	7	11	21	26	Dec. 2
1739	22	27	31	June 10	22	1

The Order for Morning and Evening Prayer daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England, by the Authority of Parliament, in the second year of the Reign of King *Edward* the Sixth.

The ORDER for
MORNING PRAYER,
Daily throughout the Year.

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

WHen the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rent your hearts, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24. *Psal.* 6. 1.

Repent ye; for the kingdom of heaven is at hand. S. *Matt.* 3. 2.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *Luke* 15. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALmighty and most merciful Father; We have erred and strayed from thy ways like lost sheep We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins; He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of all other Prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lords Prayer with an audible voice; the people also kneeling, and repeating it with him both here, and wheresoever else it is used in Divine Service.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lords Name be praised.

¶ *Then shall be said or sung the Psalm following: except on Easter-day, upon which another [illegible] them is appointed: And on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino. Psal. [illegible]

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in his [illegible] psalms.

For the Lord is a great [illegible] and a great King above all [illegible]

In his hand are all the [illegible] of the earth: and the [illegible] of the hills is his also.

The sea is his, and he [illegible] and his hands prepared [illegible] land.

made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. 1. 1.

GOd who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows, and, Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

Saint Stephens day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecuters by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee:

thee, our only mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.*

For the Epistle. Acts 7. 55.

STephen being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young mans feet whose name was Saul. And they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34.

BEhold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucifie; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Saint John the Evangelists day.

The Collect.

MErciful Lord, we beseech thee to cast thy bright beams of light upon thy Church that is being enlightned by the doctrine of thy blessed Apostle and Evangelist Saint John, that so walk in the light of thy truth that it may at length attain the light of everlasting life through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 1. 1.

THat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life (For the life was manifested and we have seen it, and bear witness, and shew unto you the eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

The Gospel. S. John 21. 19.

JEsus said unto Peter, Follow me. Then Peter turning about seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betraveth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith to him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

The Epistle. Rev. 14. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Collect.

ALmighty God, who out of the mouths of babes and sucklings hast ordained strength, and made infants to glorifie thee by their deaths; Mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy Name, through Jesus Christ our Lord. *Amen.*

The Gospel. S. Matth. 2. 13.

THe angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and

made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. S. Matth. 1. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his People from their sins. (Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born Son: and he called his name Jesus.

The Circumcision of Christ. Another Collect.

ALmighty God, who made thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

BLessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the

Ioseph fleeth into Egipt. Matt

And behold the Angel of the Lord appeareth unto Ioseph saying Arise &c when he arose he took the young child and his mother by night and departed into Egipt. v. 13. 14.

The Angel appearing to ye Shepherds Lk 2

And there were in the same Country Shepherds abiding in the field &c. v. 8.
And lo ye Angel of ye Lord came upon them and ye Glory of ye Lord &c. v. 9.
And ye Angel said unto them &c. v. 10.

The Wisemen offering *Mat. 2.*

Now when Jesus was born in Beth-lem there came Wise men from the East to Jerusalem, Saying, where is he that is born King of the Jews for we have seen his Star in the East. Oc. v. 1.

rousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

The same Collect, Epistle and Gospel shall serve for every day after, until the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation made known unto me the mystery, (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matth. 2. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes

of Juda: For out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed: and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoyced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOw his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, who doſt gove rn all things in heaven and earth; Mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 6.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another; not ſlothful in buſineſs; fervent in ſpirit, ſerving the Lord; rejoycing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs and curſe not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the governor of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 16.

BE not wiſe in your own conceits. Recompence to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth 8. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsie, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom 13. 1.

LEt every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom; fear to whom fear, honour to whom honour.

The Gospel. S. Matth. 8. 23.

AND when he was entered into a ship, his disciples followed him. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, [illegible]

What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. S. Matth. 13. 24.

The kingdom of heaven is likened unto a man, which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may pu-

rise our selves even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not; because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Matth. 24. 23.

THen if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Sexagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God world without end. *Amen.*

The Epistle. 1 Cor. 9. 24.

KNow ye not, that they which run in a race, run all, but one receiveth the prize? so run that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. S. Matth. 20. 1.

THE kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? they ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us which have born the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way: I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Cor. 11. 19.

YE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I forty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own country-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs glo-

y, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he spake by a parable, A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesime, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but

shall I know even as also I am known. And now abideth faith, hope, charity these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

THen Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

The first day of Lent, commonly called Ashwednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epistle. Joel 2. 12.

TUrn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

WHen ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret

shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastned, and not killed; as sorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

THen was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministred unto him.

The second Sunday in Lent.

The Collect.

ALmighty God, who seest that we have no power of our selves to help our selves: Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may

The Baptism of Iesus *Mat.3.*

Then cometh Jesus from Galilee to Jordan unto John to be &c v.13. And Jesus when he was Baptized went up - and lo ye heavens were opened unto him & he saw &c v.16

And immediatly the Spirit driveth him into the wilderneſse. v. 12. And he was there-fourty dayes tempted of Satan-and the Angels miniſtred unto him. v 13.

upon to the body, and from
all evil thoughts which may a-
hurt and hurt the soul, through
Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. 4. v.

WE beseech you, brethren,
and exhort you by the
Lord Jesus, that as ye have re-
ceived of us how ye ought to
walk, and to please God, (as ye
do) so ye would abound more and more.
For ye know what commandments we gave you by the Lord
Jesus. For this is the will of God,
even your sanctification, that ye
should abstain from fornication: that
every one of you should
know how to possess his vessel
in sanctification and honour;
not in the lust of concupiscence,
even as the Gentiles which
know not God: that no man
go beyond and defraud his bro-
ther in any matter, because
that the Lord is the avenger
of all such, as we also have
forewarned you and testified.
For God hath not called us unto
uncleanness, but unto holi-
ness. He therefore that de-
spiseth, despiseth not man, but
God, who hath also given unto us his
holy Spirit.

The Gospel. S. Matth. 15. 21.

JESUS went thence, and departed
into the coasts of Tyre
and Sidon. And, behold, a wo-
man of Canaan came out of the
same coasts, and cried unto him,
saying, Have mercy on me, O
Lord, thou Son of David; my
daughter is grievously vexed
with a devil. But he answered
her not a word. And his disci-
ples came and besought him,
saying, Send her away; for she
crieth after us. But he answer-
ed and said, I am not sent but
unto the lost sheep of the house
of Israel. Then came she and
worshipped him, saying, Lord,
help me. But he answered and
said, It is not meet to take the
children's bread, and to cast it
to dogs. And she said, Truth,
Lord; yet the dogs eat of the
crumbs which fall from their
masters table. Then Jesus an-
swered and said unto her, O
woman, great is thy faith: be
it unto thee even as thou wilt.
And her daughter was made
whole from that very hour.

The third Sunday in Lent.
The Collect.

WE beseech thee Almighty
God, look upon the
heavy desires of thy humble
servants, and stretch forth
the right hand of thy Majesty to
be our defence against all our
enemies; through Jesus Christ
our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of
God, as dear children; and
walk in love, as Christ also hath
loved us, and hath given himself
for us, an offering and a sacri-
fice to God for a sweet-smelling
savour. But fornication, and
all uncleanness, or covetousness,
let it not be once named a-
mong you, as becometh saints;
neither filthiness, nor foolish
talking, nor jesting, which are
not convenient: but rather gi-
ving of thanks. For this ye
know, that no whoremonger,
nor unclean person, nor cove-
tous man, who is an idolater,
hath any inheritance in the
kingdom of Christ and of God.
Let no man deceive you with
vain words: for because of these
things cometh the wrath of God
upon the children of disobedi-
ence. Be not ye therefore par-
takers with them; for ye were
sometimes darkness, but now are
ye light in the Lord: walk as
children of light: (for the fruit
of the Spirit is in all goodness,
and righteousness, and truth)
proving what is acceptable unto
the Lord. And have no fellow-
ship with the unfruitful works of
darkness, but rather reprove
them. For it is a shame even
to speak of those things which
are done of them in secret. But
all things that are reproved,
are made manifest by the
light: for whatsoever doth
make manifest, is light. Where-
fore

fore he ſaith. Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. S. Luke xi. 14.

JEſus was casting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake; and the people wondered. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And others tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation; and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there; and the laſt ſtate of that man is worſe than the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.
The Collect.

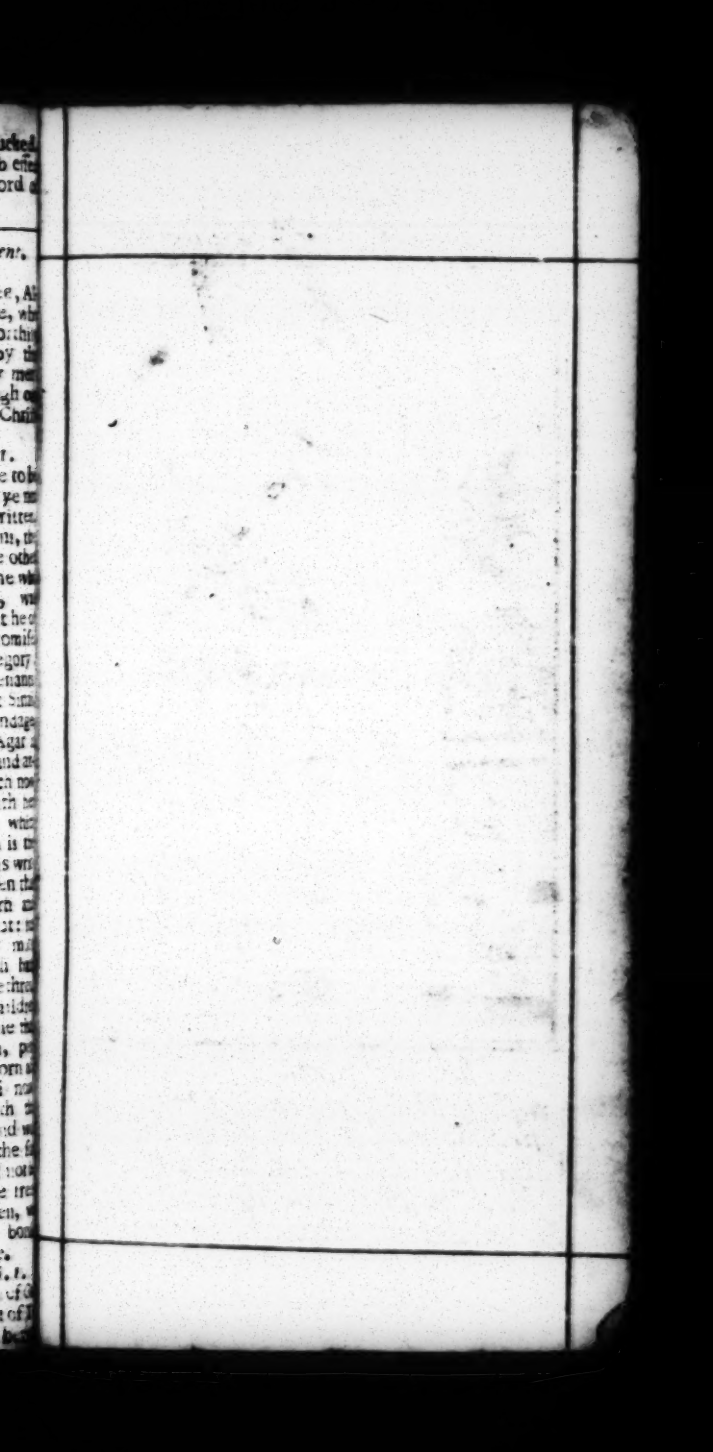
GRant, we beſeech thee, Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Gal. 4. 21.

TELL me, ye that deſire to be under the law, do ye not hear the law? For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that bareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children, than ſhe which hath an huſband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the Spirit; even ſo it is now. Nevertheleſs, what ſaith the Scripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Goſpel. S. John 6. 1.

JEſus went over the ſea of Galilee, which is the ſea of Ti-



Christ feedeth five thousand men. Mat

And he commanded the multitude to sit down - and he took the five loaves and ye twa fishes &c. v. 14
And they did all eat and were filled and they took up &c. v. 20.

riar. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barly-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and his disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 9. 11.

CHrist being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? and for this cause he is the Mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

JEsus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayst, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the proph-

dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoyced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

LEt this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matt. 27. 1.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field, to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me. And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly

greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? but they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say,

My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle. Isai. 63. 1.

WHo is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his flock? Where is he that put his holy Spirit within him? That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory. Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting.

Lord, why hast thou made us to err from thy ways? and hardned our hearts from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1.

AFter two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: And they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached through out the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayst eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished, and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of

Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father; all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betraveth me is at hand. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he, take him and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither

id their witness agree toge-
ther. And the high priest stood
up in the midst, and asked Jesus,
saying, Answerest thou no-
thing? what is it which these
witness against thee? But he
held his peace, and answered
nothing. Again the high priest
asked him, and said unto him,
Art thou the Christ, the Son of
the Blessed? And Jesus said, I
am: and ye shall see the Son of
man sitting on the right hand of
power, and coming in the clouds
of heaven. Then the high priest
rent his clothes, and saith, What
need we any further witnesses?
ye have heard the blasphemy:
what think ye? And they all
condemned him to be guilty
of death. And some began
to spit on him, and to cover
his face, and to buffet him,
and to say unto him, Pro-
phesie: and the servants did
strike him with the palms of
their hands. And as Peter
was beneath in the palace, there
cometh one of the maids of
the high priest: and when
she saw Peter warming him-
self, she looked upon him, and
said, And thou also wast with
Jesus of Nazareth. But he de-
nied, saying, I know not, nei-
ther understand I what thou
sayest. And he went out into
the porch, and the cock crew.
And a maid saw him again,
and began to say to them that
stood by, This is one of them.
And he denied it again. And
a little after, they that stood
by said again to Peter, Surely
thou art one of them; for thou
art a Galilean, and thy speech
agreeth thereto. But he be-
gan to curse and to swear, say-
ing, I know not this man of
whom ye speak. And the se-
cond time the cock crew. And
Peter called to mind the word
that Jesus said unto him, Be-
fore the cock crow twice, thou
shalt deny me thrice. And
when he thought thereon, he
wept.

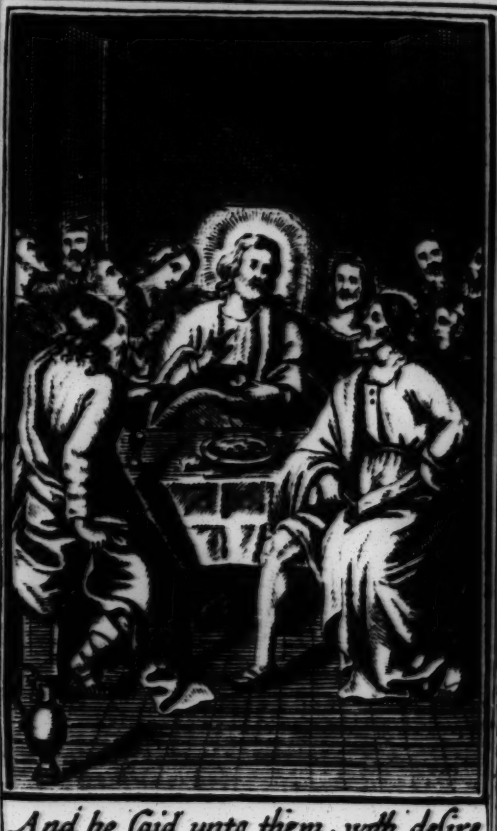
For the Epistle. Isai. 50. 5.

THE Lord God hath opened
mine ear, and I was not
rebellious, neither turned away
back. I gave my back to the
smiters, and my cheeks to them
that plucked off the hair: I hid
not my face from shame, and
spitting. For the Lord God will
help me, therefore shall I not be
confounded: therefore have I
set my face like a flint, and I
know that I shall not be asha-
med. He is near that justifieth
me, who will contend with me?
Let us stand together: who is
mine adversary? let him come
near to me. Behold, the Lord
God will help me; who is he
that shall condemn me? Lo they
all shall wax old as a garment:
the moth shall eat them up. Who
is among you that feareth the
Lord, that obeyeth the voice of
his servant, that walketh in
darkness, and hath no light? let
him trust in the Name of the
Lord, and stay upon his God.
Behold, all ye that kindle a fire,
that compass yourselves about
with sparks; walk in the light
of your fire, and in the sparks
that ye have kindled. This
shall ye have of mine hand, ye
shall lie down in sorrow.

The Gospel. St. Mark 15. 1.

AND straightway in the morn-
ing, the chief priests held
a consultation with the elders
and scribes, and the whole coun-
cil, and bound Jesus, and carri-
ed him away, and delivered
him to Pilate. And Pilate ask-
ed him, Art thou the king of
the Jews? And he answering,
said unto him, Thou sayst it.
And the chief priests accused
him of many things: but he an-
swered nothing. And Pilate ask-
ed him again, saying, Answerest
thou nothing? behold, how ma-
ny things they witness against
thee. But Jesus yet answered
nothing: so that Pilate marvel-
led. Now at that feast he re-
leased unto them one prisoner,
whom

whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (for he knew that the chief priests had delivered him for envy) but the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenean, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucified two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.



And he said unto them, with desire I have desired to Eat this Passeover with you before I suffer. v. 15.
And he took bread & gave thanks & brake it & gave unto them. &c. v. 19

Wednesday before Easter.

The Epistle. Heb. 9. 16.

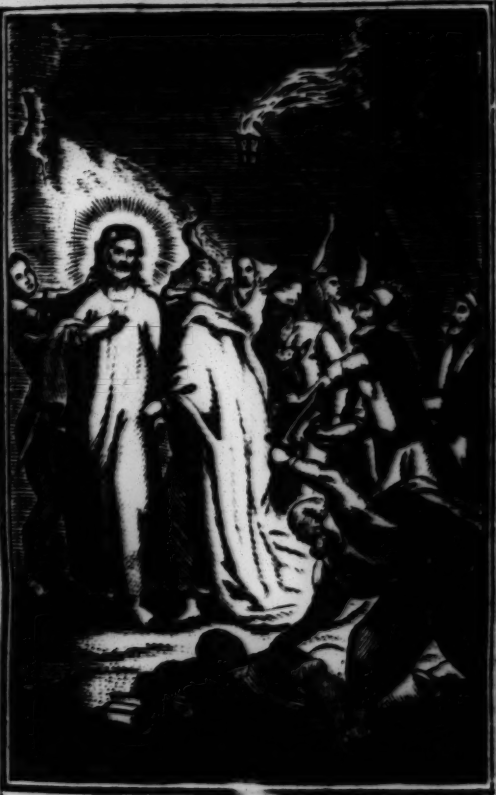
WHere a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoyned unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

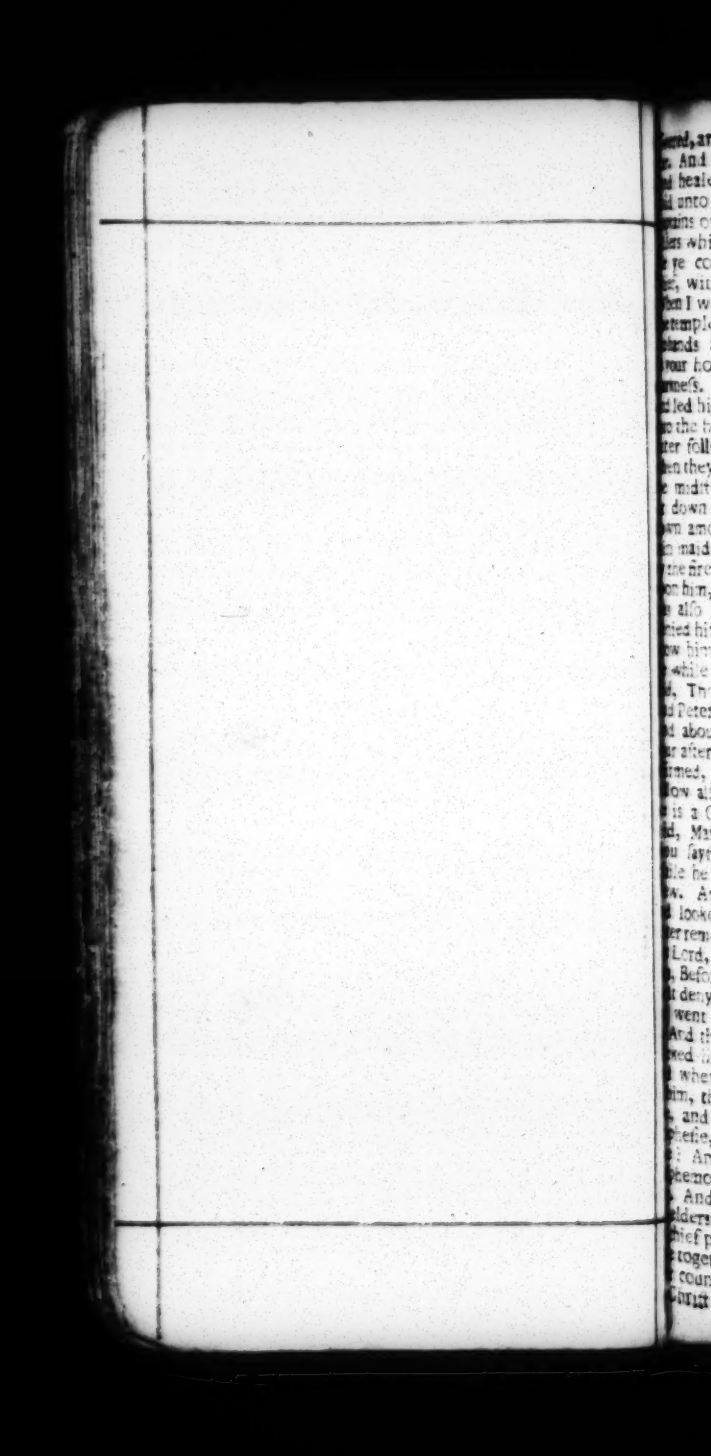
NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new Testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote the servant of the high priest, and cut off his right ear. And Jesus

Christ betrayed. *Lu.22.*



And while he yet spake behold a multitude &c: he that was called Judas one of the twelve drew near unto Jesus to kisse him. v. 47. And Peter smote ye Servt. &c. v. 50



ered, and said, Suffer ye thus
e. And he touched his ear,
d healed him. Then Jesus
d unto the chief priests and
ains of the temple, and the
ders which were come to him,
e ye come out as against a
f, with swords and staves?
when I was daily with you in
temple, ye stretched forth
hands against me: but this
your hour, and the power of
rkness. Then took they him,
d led him, and brought him
o the high priest's house, and
ter followed afar off. And
en they had kindled a fire in
e midst of the hall, and were
down together, Peter sat
wn among them. But a cer-
in maid beheld him, as he sat
the fire, and earnestly looked
on him, and said, This man
s also with him. And he
ied him, saying, Woman, I
ow him not. And after a lit-
while another saw him, and
d, Thou art also of them.
d Peter said, Man, I am not.
d about the space of one
ur after, another confidently
rmed, saying, Of a truth this
llow also was with him; for
e is a Galilæan. And Peter
id, Man, I know not what
ou sayest. And immediately
ile he yet spake, the cock
ew. And the Lord turned,
d looked upon Peter. And
ter remembered the word of
Lord, how he had said unto
, Before the cock crow, thou
alt deny me thrice. And Pe-
went out, and wept bitter-
And the men that held Jesus,
cked him, and smote him.
d when they had blind-folded
m, they struck him on the
ce, and asked him, saying,
ophesie, who is it that smote
? And many other things
blasphemously spake they against
m. And as soon as it was day,
e elders of the people, and
e chief priests and the scribes
me together, and led him into
eir council, saying, Art thou
e Christ? tell us. And he said
unto them, If I tell you, you
will not believe. And if I also
ask you, you will not answer
me, nor let me go. Hereafter
shall the Son of man sit on the
right hand of the power of God.
Then said they all, Art thou
then the Son of God? And he
said unto them, Ye say that I
am. And they said, What need
we any further witness? for we
our selves have heard of his own
mouth.

Thursday before Easter.

The Epistle. 1 Cor. 11. 17.

IN this that I declare unto
you, I praise you not; that
you come together not for the
better, but for the worse. For
first of all, when ye come to-
gether in the church, I hear
that there be divisions among
you; and I partly believe it.
For there must be also heresies
among you, that they who are
approved, may be made mani-
fest among you. When ye come
together therefore into one
place, this is not to eat the Lord's
supper: for in eating, every one
taketh before other his own
supper: and one is hungry, and
another is drunken. What? have
ye not houses to eat and to drink
in? or despise ye the church of
God, and shame them that have
not? What shall I say to you?
shall I praise you in this? I
praise you not. For I have re-
ceived of the Lord that which
also I delivered unto you, That
the Lord Jesus, the same night
in which he was betrayed, took
bread; and when he had given
thanks, he brake it, and said,
Take, eat: this is my body
which is broken for you: this
do in remembrance of me. After
the same manner also he took
the cup, when he had supped,
saying, This cup is the new testa-
ment in my blood: this do ye
as oft as ye drink it, in remem-
brance of me. For as often as ye
eat this bread, and drink this
cup, ye do shew the Lord's death
till he come. Wherefore, whoso-

ever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastned of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel, S. Luke 23. 1.

THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder was cast in prison.) Pilate therefore willing to release Jesus, spake again to them, saying, What shall I do then unto him, whom ye call the King of the Jews? And they cried out again, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him

way, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children. For, behold, the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding; and the rulers alſo with them, derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſoldiers alſo mocked him, coming to him, and offering him vinegar, and ſaying, If thou be the king of the Jews, ſave thyſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwering, rebuked him, ſaying, Doſt thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds, but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in Paradiſe. And it was about the ſixth hour, and there was a darkneſs over all the earth, until the ninth hour. And the ſun was darkned, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good Friday.

The Collects.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed and given up into the hands of wicked men, and to ſuffer death upon the croſs, who now liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame in his vocation and miniſtry, may truly and godly ſerve thee, through

our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, sacrifice and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. S. John xix. 1.

PILATE therefore took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple

Christ Crucified. *John. 19.*

Now there stood by the Cross of Jesus his mother: his mothers sister. v. 25
After this Jesus saith I thirst. v. 28
And they filled a spunge wth vinegar and put it upon hyssop. &c. v. 29.

robe, and said, Hail king of the Jews: And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesars friend: whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king. But they cried out, away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, *JESUS OF NAZARETH THE KING OF THE JEWS.* This title then read many of the Jews: for the place where Jesus was crucified, was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priest of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar:

they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt. The Jews therefore becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water. And he that ſaw it, bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe. For theſe things were done, that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken. And again, another Scripture ſaith, They ſhall look on him whom they pierced.

Easter-Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy bleſſed Son our Saviour Jeſus Chriſt; ſo by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may paſs to our joyful reſurrection, for his merits, who died and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 3. 17.

IT is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt; (that he might bring us to God) being put to death in the fleſh, but quickned by the Spirit: By which alſo he went and preached unto the ſpirits in priſon, which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight ſouls, were ſaved by water. The like figure whereunto even baptiſm doth alſo now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt: who is gone into heaven, and is on the right hand of God, angels, and authorities and powers being made ſubject unto him.

The Goſpel. S. Matth. 27. 57.

WHen the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple. He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary ſitting over againſt the ſepulchre. Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt. Pilate ſaid unto them, Ye have a watch, go your way, make it as ſure as you can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

And behold there was a man named Joseph v. 50. this man begged the body of Jesus. v. 52. And he took it down & wrapped it in Linen and laid it in a Sepulchre &c. v. 53.

In the end of the Sabbath - came Mary Magdalene & the other Mary. v. 1. And behold - the Angel of the Lord descended - and for fear of him the Keepers became as dead men. v. 24.

Easter-Day.

¶ *At Morning Prayer, instead of the Psalm,* O come let us, &c. *these Anthems shall be sung or said.*

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. 5. 7.

CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. *Rom.* 6. 9.

CHrist is risen from the dead, and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. 1 Cor. 15. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

ALmighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time when ye lived in them.

The Gospel. St. John 20. 1.

THe first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week.

The Collect.

ALmighty God, who through thy only begotten Son Jesus Christ, hast overcome death

and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

PEter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quicks and dead. To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; And when they found not his body, they came saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is toward

Christ Ascending into Heaven

And when he had spoken these things, he was taken up and a cloud received him v.9 And while they looked stedfastly toward heaven behold two men in white &c v 10

wards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.
The Collect.

ALmighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEn and brethren, children of the stock of Abraham, whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JEsus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me,

and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? and they gave him a piece of a broiled fish, and of an hony-comb. And he took it and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.
The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

WHatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.

The Gospel. S. John 20. 19.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The second Sunday after Easter.
The Collect.

ALmighty God, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; When he suffered he threatned not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John 10. 11.

JEsus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd.

The third Sunday after Easter.
The Collect.

ALmighty God, who sheweth to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing, ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. John 16. 16.

JEsus said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and

shall not see me; and again, A little while and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.
The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 17.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.
The Collect.

O Lord, from whom all good things do come; Grant unto us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. James i. 22.

Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect

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law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

VErily verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-day.
The Collect.

GRant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts 1. 1.

THe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven

ven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. S. Mark 16. 14.

JEsus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my Name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-day.
The Collect.

GOd the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 S. Pet. 4, 7.

THe end of all things is at hand; by ye therefore sober, and watch unto prayer. And above all things have fervent charity among your selves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it, as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, whom be praise and dominion for ever and ever. Amen.

The Gospel. S. John 15. 26, [illegible]

part of the 16. Chapter.

WHen the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.
The Collect.

GOd, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with the

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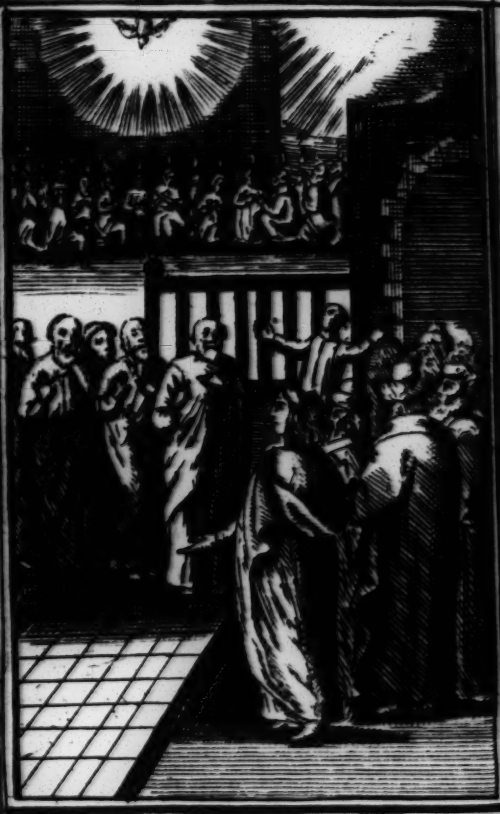
The coming of ye Holy Ghost *Acts. 2.*



And there appeared unto them cloven Tongues like fire and it sat upon each of them And they were all filled with the Holy Ghost and began to speak with other tongues &c. v. 3. 4.

in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts 2. 1.

WHen the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galilæans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our own tongues the wonderful works of God.

The Gospel. S. John 14. 15.

JEsus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him. Judas (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

M.

Munday in Whitsun-week.

The Collect.

GOd, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

THen Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

GOd so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

The Collect.

GOd, who as at this time did teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

WHen the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. S. John 10. 1.

VErily verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity-Sunday.
The Collect.

ALmighty, and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God world without end. *Amen.*

For the Epistle. Rev. 4. 1.

AFter this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. S. John 3. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily verily I say unto thee, We speak that we do know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

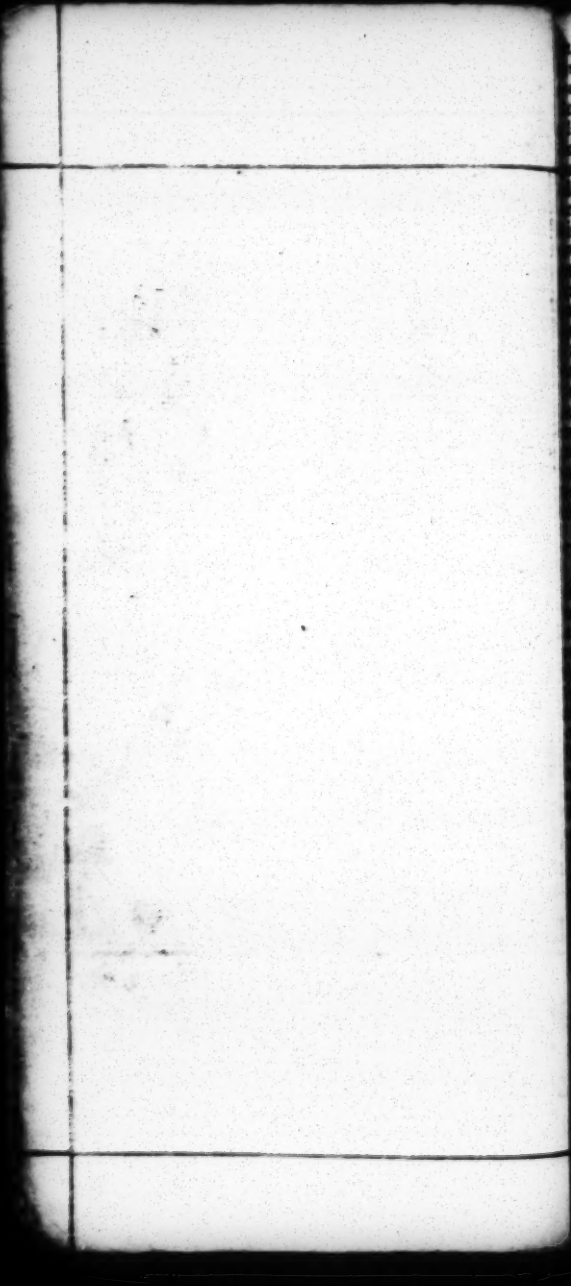
The first Sunday after Trinity.
The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. S. John 4. 7.

BEloved, let us love one another; for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testifie, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth

There was a man of the Pharisees named Nicodemus a Ruler &c. v. 1. The same came to Jesus by night & said unto him, Rabbi. &c. v. 2. Jesus answered & said &c. v.



, and he in God. And we e known and believed the e that God hath to us. God ove; and he that dwelleth love, dwelleth in God, and d in him. Herein is our love de perfect, that we may have dness in the day of judgment, cause as he is, so are we in s world. There is no fear in e, but perfect love casteth fear; because fear hath tor- ent: He that feareth, is not de perfect in love. We love n, because he first loved us. a man say, I love God, and teth his brother, he is a liar: r he that loveth not his bro- er, whom he hath seen, how n he love God, whom he hath t seen? And this command- nt have we from him, that who loveth God, love his other also.

The Gospel. S. Luke 16. 19.

THere was a certain rich man which was clothed in purple, d fine linen, and fared sumptu- ously every day. And there was certain beggar named Laza- s, who was laid at his gate l of sores, and desiring to be d with the crumbs which fell m the rich mans table: more- over, the dogs came and licked s sores. And it came to pass at the beggar died, and was arried by the angels into Abra- ams bosom: the rich man also ied, and was buried. And in ell he lift up his eyes, being in ments, and seeth Abraham far off, and Lazarus in his bo- om. And he cried, and said, ather Abraham, have mercy n me, and send Lazarus that he ay dip the tip of his finger in ater, and cool my tongue, for I am tormented in this flame. ut Abraham said, Son, re- ember that thou in thy life- me receivedst thy good things, nd likewise Lazarus evil things: ut now he is comforted, and hou art tormented. And besides ll this, between us and you here is a great gulf fixed: so hat they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, Fa- ther, that thou wouldst send him to my fathers house: for I have five brethren; that he may testifie unto them, lest they al- so come into this place of tor- ment. Abraham saith unto him, They have Moses and the pro- phets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the pro- phets, neither will they be per- swaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the pro- tection of thy good providence, and make us to have a perpetu- al fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 3. 13.

MArvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bow- els of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and

shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. Pet. 5.

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. S. Luke 15.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you,

wiſe joy ſhall be in heaven
r one ſinner that repenteth,
e than over ninety and nine
perſons which need no re-
ntance. Either what woman,
ing ten pieces of ſilver, if
loſe one piece, doth not light
andle, and ſweep the houſe,
ſeek diligently till ſhe find
And when ſhe hath found
he calleth her friends and
neighbours together, ſaying,
oyce with me, for I have
d the piece which I had
Likewiſe I ſay unto you,
re is joy in the preſence of
angels of God, over one
er that repenteth.

fourth Sunday after Trini-
The Collect.

God, the protector of all
that truſt in thee, without
m nothing is ſtrong, no-
g is holy; Increaſe and mul-
y upon us thy mercy, that
being our ruler and guide,
may ſo paſs through things
poral, that we finally loſe
the things eternal: Grant
, O heavenly Father, for Je-
Chriſts ſake our Lord. *Amen.*
The Epiſtle. Rom. 8. 18.
Reckon that the ſufferings of
is preſent time are not wor-
to be compared with the
y which ſhall be revealed in
For the earneſt expectation
he creature waiteth for the
nifeſtation of the ſons of God,
the creature was made ſub-
to vanity, not willingly,
by reaſon of him who hath
ected the ſame in hope: Be-
e the creature it ſelf alſo
ll be delivered from the bon-
e of corruption into the glo-
us liberty of the children of
d. For we know that the
ole creation groaneth, and
aileth in pain together until
. And not only they but
ſelves alſo, which have the
ſtfruits of the Spirit, even
our ſelves groan within our
es, waiting for the adoption,
wit, the redemption of our
y.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.
The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrariwiſe bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and

and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto the r prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye, and be not afraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth: and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.

The sixth Sunday after Trinity.
The Collect.

O God, who hast prepared for them that love thee such good things as pass all understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

KNow ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. 5. 20.

JEsus said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter

kingdom of heaven. Ye heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

GOd of all power and might, which art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark. 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfie these men with bread here in the wilderness? And he asked them, How many loaves have ye? and they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 8. 12.

BRethren, we are debters, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. 7. 15.

BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

The ninth Sunday after Trinity.
The collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 10.

BRethren. I would not ye should be ignorant, that all our fathers were the cloud, and all passed thro the sea; and were all bapt unto Moses in the cloud, in the sea; and did all eat same spiritual meat, and di drink the same spiritual dr (for they drank of that spi Rock that followed them; that Rock was Christ.) But many of them God was well pleased; for they overthrown in the wilder Now these things were examples, to the intent should not lust after things, as they also lu Neither be ye idolaters, were some of them; as written, The people sat d to eat and drink, and ro to play. Neither let us mit fornication, as some of committed, and fell in one three and twenty thou Neither let us tempt Chri some of them also tempted, were destroyed of serpents. murmur ye, as some them also murmured, and destroyed of the destr Now all these things happe to them for ensamples: they are written for our ad nition, upon whom the en the world are come. Wh fore let him that thinketh standeth, take heed lest he There hath no temptation you, but such as is comm man: but God is faithful, will not suffer you to be te ed above that ye are able; will with the temptation make a way to escape, tha may be able to bear it.

The Gospel. S. Luke 16.

JEsus said unto his disci There was a certain rich who had a steward, and same was accused unto him he had wasted his goods. he called him, and said him, How is it that I this of thee? Give an ac

of thy stewardship; for thou mayst be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debters unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

CONcerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gra-

cious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

BRethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that, he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

JEsus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve, pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUch trust have we through Christ to God-ward. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious; so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark 7. 31.

JEsus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and

impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

BLessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justifie himself, said unto Jesus, And who is my neighbour? and Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring

in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jesus Christ our Lord. *Amen.*

The Epiſtle. Gal. 5. 16.

I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſts, have crucified the fleſh, with the affections and luſts.

The Goſpel. S. Luke 17. 11.

ANd it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go, ſhew your ſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice, glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

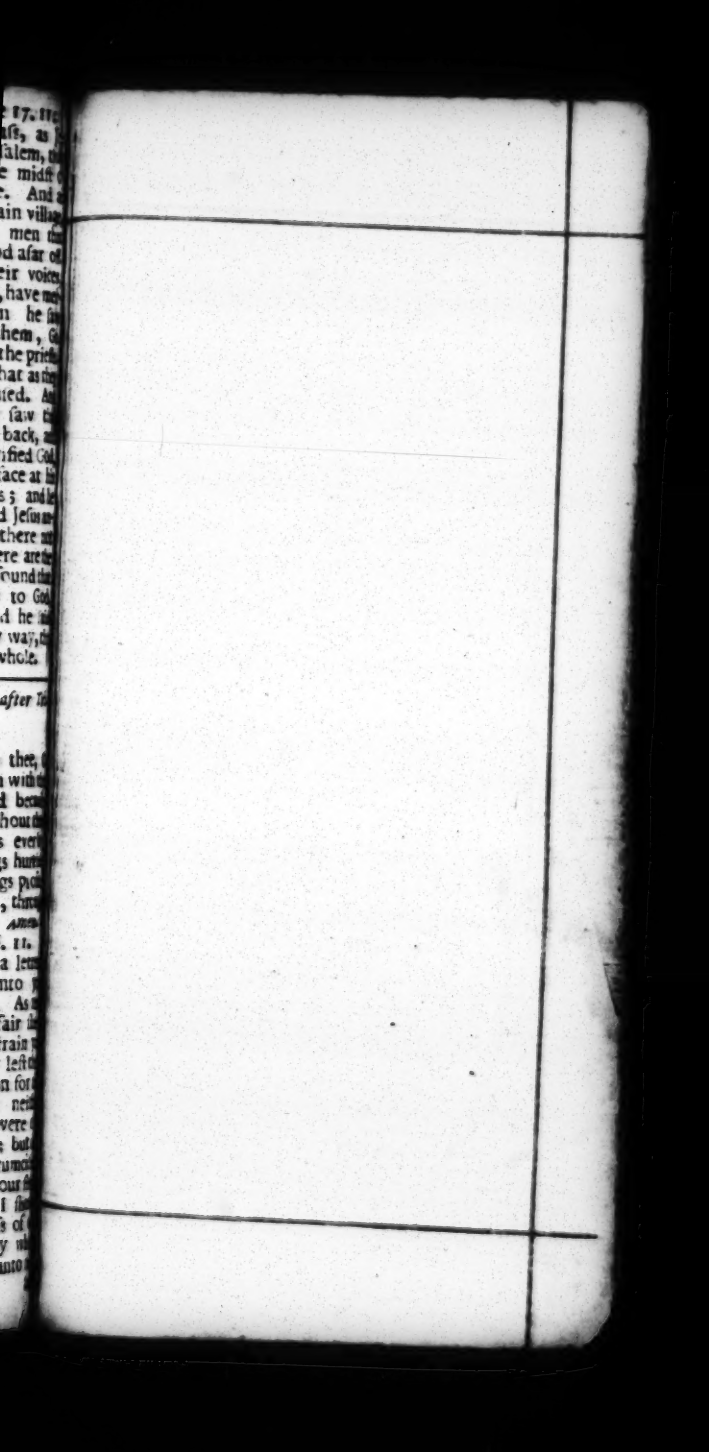
The fifteenth Sunday after Trinity.

The Collect.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 6. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who were circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto



The Widows son raised. Luke. 7

Now behold there was a dead man
carried out the only son &c v 12.
And when ye Lord saw her &c. v. 13.
And he came & touched the bier &
said, Young man Arise &c. v. 14.

and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold, the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But rather ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

The fifteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole Family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthed with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she

was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 1.

I Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The eighteenth Sunday [illegible] *Trinity.*

The Collect.

LOrd, we beseech thee [illegible] thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end,

...y be blameless in the day of ...r Lord Jesus Christ.

The Gospel. S. Matth. 22. 34.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

THis I say therefore, and testifie in the Lord, that henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkned, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

JEsus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said with

in themſelves, This man blaſphemeth. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe, and walk? But that ye may know that the Son of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and moſt merciful God, of thy bountiful goodneſs keep us, we beſeech thee, from all things that may hurt us; that we being ready both in body and ſoul, may cheerfully accompliſh thoſe things that thou would'ſt have done, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 5. 15.

SEe then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be not unwiſe, but underſtanding what the will of the Lord is. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit; ſpeaking to your ſelves, in pſalms, and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jeſus Chriſt; ſubmitting your ſelves one to another in the fear of God.

The Goſpel. S. Matth. 22. 1.

JEſus ſaid, The kingdom of heaven is like unto a certain king who made a marriage for his ſon; and ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. Again he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden, were not worthy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding-garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beſeech thee, merciful Lord, to thy faithful people, pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loyns girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak.

The Gospel. S. John 4. 46.

THere was a certain noble man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The noble man saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 1. 3.

I Thank my God, upon every remembrance of you (always in every prayer of mine for you all, making request with joy) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day

of Christ: being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Matth. 18. 21.

PEter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him who owed him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

BRethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things) for our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

THen went the Pharisees and took counsel how they might intangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither careest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute

money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar the things which are Cesars; and unto God the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beseech thee absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthned with all might, according to his glorious power, unto all patience, and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHile Jesus spake these things unto Johns disciples, Behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the rulers house, and saw the minstrels, and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous Branch

and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, *THE LORD OUR RIGHTEOUSNESS.* Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt; But, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6. 5.

WHen Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, two hundred penyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

Saint Andrew's day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy son Jesus Christ, and followed him without delay: Grant unto us all, that we being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him, shall not be ashamed. For there is no difference between the Jew and the Greek: For the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach except they be sent?

S. THOMAS.
By the Command of an Indian King he was thrust through with Lances.

as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousie by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people,

The Gospel. S. Matth. 4. 18.

JEsus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) and he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved, Hear us, O Lord, through the same Jesus Christ, to whom with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. 2. 19.

NOw therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John 20. 24.

THomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ,

the Son of God; and that believing, ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

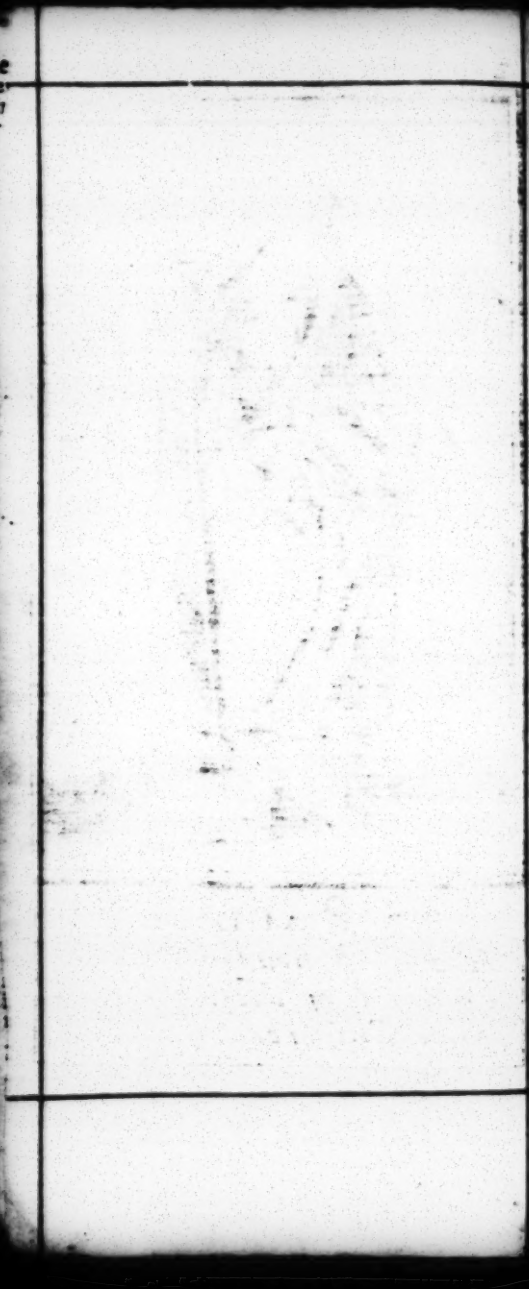
O God, who through the preaching of the blessed apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant we beseech thee that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 9. 1.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, What wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; And here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthned. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which

S. PAUL.

He was beheaded by the command of Nero the Roman Emperor.



dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. 19. 27.

PEter answered and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; So we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

BEhold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner, and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke 2. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them,

and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field, with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his Bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel. S. Matth. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden,

S MATHIAS.
Heprached the Gospel in Ethiopia & suffered Mardyrdome & was buried there.

S. MARK

True Doctrine, Charity, Repentance
those If one but mark these times do
seldome please A Lyons Voice is
requisite where Men Preferre, before
Heavns Palace, Earthes, close Den.

ven, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an Angel; so by his cross and passion we may be brought unto the glory of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. 7. 10.

MOreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; Ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousen Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's day.

The Collect.

OAlmighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7.

UNto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all hea-

heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.
The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. S. James 1. 1.

JAmes a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning

S. IAMES Minor.

He was caſt down from the top of the Temple and afterwards killed with a Fullers Club

S. PHILIP.

He was at Hierapolis, a City of Asia first Crucified and then Stoned to death.

burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayst thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 22.

TIdings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The

The Gospel. S. John 15. 12.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist. day.

The Collect.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. 40. 1.

COmfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof, is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold, your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 57.

ELisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake

ſpake and praiſed God. And fear came on all that dweſt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his Father Zacharias was filled with the Holy Ghoſt, and prophecied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, Child, ſhalt be called the prophet of the Higheſt; for thou ſhalt go before the face of the Lord, to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God, whereby the Day-ſpring from on high hath viſited us; to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peters day.
The Collect.

O Almighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, we beſeech thee, all Biſhops and Paſtors diligently to preach thy holy Word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, thro' Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 12. 1.

ABout that time Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thy ſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and paſſed on through one ſtreet, and forthwith the angel departed

departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Matth. 16. 13.

WHen Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am? and they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his Father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 27. *and part of Chap.* 12.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren, which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. 20, 20.

THen came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whoso-

S. IAMES. Major.
He being ye son of zebedee was at ye comand of Herod beheaded at Hierusalom Ac. 12.

S. BARTHOLOMEW.
He was fleaid alive by the Command of a Barbarous King.

S. MATHEW.
He preached the Gospel in Ethiopia and was there slain with an Halbert.

ever will be chief among you, him be your ſervant: Even the Son of man came not to e miniſtred unto, but to miniſter, and to give his life a ranſom for many.

Saint Bartholomew the Apoſtle.

The Collect.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy Word; Grant, we beſeech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Acts 5. 12.

BY the hands of the apoſtles were many ſigns and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the reſt durſt no man join himſelf to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

The Goſpel. S. Luke 22. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receipt of cuſtom to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires, and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. 4. 1.

THerefore ſeeing we have this miniſtry, as we have received mercy, we faint not; but have renounced the hidden things of diſhoneſty, nor walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. But if our goſpel be hid, it is hid to them that are loſt: In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The

The Gospel. S. Matth. 9. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S Matth. 18.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

S SIMON.

He Preached in Egipt Africa and Britain, and at length was Crucified.

Saint Luke the Evangelist.

The Collect.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5.

WAtch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

THe Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apostles.

The Collect.

OAlmighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jude 1.

JUde the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will

therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

THese things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that was written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints day.
The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulun were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.
After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the Angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Order for the Administration of the Lords Supper, or Holy Communion.

So many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate at least some time the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him, and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottom of his heart, all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister before the celebration of the Communion, shall call upon the Curates, and others in his Cure, mentally and privily to examine themselves, and their lives, before they presume to eat of that Bread, and drink of that Cup. And also, that he shall give notice in the Church, that if any of his Congregation shall come to him, or send for him, minding to open his grief, that he may receive such ghostly counsel, advice and comfort, as his conscience may be relieved, and that by the Ministry of God's Word he may receive the benefit of Absolution, together with Ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness: not doubting but that the Curate will use such discretion, and secrecy, in his own charge, as to him shall seem meet, according to the Rules of the Law of God. And if any Minister refuse or delay to minister the Communion, or execute any other Rites or Ceremonies mentioned in the Book of Common Prayer, according to the Rubricks and Canons in that behalf provided, he shall be complained of by the Parishioners, or any other, to the Ordinary within fourteen days after the offence committed or done. And if the Ordinary shall find the complaint to be true, he shall suspend the offending Minister for three months, and shall supply the cure himself, or by some other, at the charge of the Minister, or else by sequestration to be taken of the profits of the Benefice, or Living of the Minister, as the Ordinary shall think fit. And if the Minister shall offend in the like case, after he is restored, he shall be deprived of his Benefice, or Living, by the Ordinary, or other Ecclesiastical Judge, having Ecclesiastical Jurisdiction.

The Table at the Communion-time, having a fair white linen cloth upon

it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north-side of the Table, shall say the Lords Prayer with the Collect following, the people kneeling.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnifie thy Holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the People, rehearse distinctly all the* Ten Commandments; *and the People still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOd spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not

false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *ANNE* our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory; and that we and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or.*

ALmighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *ANNE* thy servant our Queen and Governor, that she, (all her thoughts, words, and works, the may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying,* The Epistle [*or* The portion of Scripture appointed for the Epistle] is written in the----chapter of---beginning at the----verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall be read the Gospel (the People all standing up) saying,* The holy Gospel is written in the----chapter of----beginning at the----verse. *And the Gospel ended, shall be sung or said the Creed following, the People still standing, as before.*

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remis-

fion of ſins, And I look for the reſurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate ſhall declare unto the People what Holy-days or Faſting-days are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion: and the Banns of Matrimony publiſhed: and Briefs, Citations and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter: Nor by him any thing, but what is preſcribed in the rules of this Book, or enjoyned by the Queen, or by the Ordinary of the place.*

¶ *Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.*

¶ *Then ſhall the Prieſt return to the Lords Table, and begin the Offertory, ſaying one or more of theſe ſentences following, as he thinketh moſt convenient in his diſcretion.*

LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven. S. *Matth.* 5. 16.

Lay not up for your ſelves treaſures upon earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal. S. *Matt.* 6. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. *Matt.* 7. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. S. *Mat.* 7. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore four-fold. S. *Luke* 19. 8.

Who goeth a warfare at [any] time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have ſown unto you ſpiritual things, is it a great matter, if we ſhall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know that they who miniſter about holy things live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained that they who preach the goſpel, ſhould live of the goſpel. 1 *Cor.* 9. 13, 14.

He that ſoweth little, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity: for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the word, miniſter unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* 6.

While we have time, let us do good unto all men, and eſpecially unto them that are of the houſhold of faith. *Gal.* 6. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* 6. 18, 19.

God is not unrighteous, to forget your work and labour that proceedeth of love, which love ye have ſhewed for his Names ſake, who have miniſtred unto the ſaints, and do miniſter. *Heb.* 6. 10.

To do good and to distribute, forget not; for with such sacrifices God is pleased. *Heb.* 13. 16.

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 S. *John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power. If thou hast much, give plentiously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again, *Prov.* 19. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal.* 41. 1.

¶ *Whilst these Sentences are in reading, the Deacons, Church wardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the People, in a decent Bason, to be provided by the Parish for that purpose; and reverently bring it to the Priest who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christs Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [* *to accept our alms and oblations, and*] to receive these our prayers which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes and governors; and especially thy servant ANNE our Queen, that under her we may be godly and quietly governed: and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers

* *If there be no alms or oblations, then shall the words* [of accepting our alms and oblations] *be be left out unsaid.*

of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding) after the Sermon or Homily ended; he shall read this Exhortation following.*

DEarly beloved, on ---- day next, I purpose, through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received, in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season, to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not lightly and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments; and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime: Repent you of your sins, or else come not to that holy Table; lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

Dear

DEarly beloved brethren, on ——— I intend, by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine Office, I bid you in the Name of God, I call you in Christs behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords Body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore

your ſelves, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy Myſteries. And above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the Children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious Blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy Myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion,*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort: and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general Confeſſion be made, in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their knees, and ſaying,*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſorry for theſe our miſdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſts ſake, Forgive us all that is paſt, And grant that we may ever hereafter ſerve and pleaſe thee In newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, Through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me, all that travel and are heavy laden, and I will refreſh you. S. Matt. 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlasting life. S. *John.* 3. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* 1. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 S. *John* 2. 1.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Ans. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Ans. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lords Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * holy Father, Almighty, everlasting God.

* *These words* [Holy Father] *must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord, most high. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days after.*

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

¶ *Upon Easter-day, and seven days after.*

BUt chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

¶ *Upon Ascension-day, and seven days after.*

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

¶ *Upon Whitsunday, and five days after.*

THrough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

¶ *Upon the Feast of Trinity only.*

WHo art one God, one Lord; not one only Person, but three Persons

one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt High. *Amen.*

¶ *Then ſhall the Prieſt kneeling down at the Lords Table, ſay in the name of all them that ſhall receive the Communion, this Prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the bread and wine, that he may with the more readineſs and decency break the bread before the People, and take the cup into his hands, he ſhall ſay the Prayer of Conſecration, as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the Croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his Death and Paſſion, may be partakers of his moſt bleſſed body and blood: Who in the ſame night that he was betrayed (a) took bread, and when he had given thanks (b) he brake it, and gave it to his diſciples, ſaying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewiſe after ſupper (d) he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this (e) is my blood of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. *Amen.*

(a) *Here the Prieſt is to take the Paten into his hands:*

(b) *And here to break the bread:*

(c) *And here to lay his hand upon all the bread.*

(d) *Here he is to take the cup into his hand:*

(e) *And here to lay his hand upon every veſſel, (be it chalice or flagon) in which there is any wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons in like manner (if any be preſent) and after that, to the people alſo in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he ſhall ſay,*

THe body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the cup to any one, shall say,*

THe blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs blood was shed for thee, and be thankful.

¶ *If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: beginning at* [Our Saviour Christ in the same night, &c.] *for the blessing of the bread; and at* [Likewise after Supper, &c.] *for the blessing of the cup.*

¶ *When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lords Prayer, the people repeating after him every petition.*

OUr Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power and the glory, For ever, and ever. Amen.

¶ *After shall be said, as followeth.*

O Lord and heavenly Father, we thy humble servants, entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honour and glory world without end. *Amen.*

¶ *Then*

¶ *Then shall be said or sung,*

GLory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art Holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesu Christ. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so graffed inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer, (For the whole State of Christ Church Militant in Earth) together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten: but the best and purest wheat Bread that conveniently may be gotten.

¶ And if any of the bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the blessing, reverently eat and drink the same.

¶ The bread and wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.

¶ And note, That every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.

¶ After the Divine Service ended, the Money given at the Offertory, shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

WHereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same Kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same Kneeling should by any persons either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christs Natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very Natural Substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians) And the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christs natural Body, to be at one time in more places than one.

The Miniſtration of Publick Baptiſm of Infants, to be uſed in the Church.

¶ *THE People are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays, and other Holy-days, when the moſt number of people come together: as well for that the Congregation there preſent may teſtifie the receiving of them that be newly Baptized into the number of Chriſts Church; as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Nevertheleſs (if neceſſity ſo require) children may be baptized upon any other day.*

¶ *And note, That there ſhall be for every male-child to be Baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.*

¶ *When there are children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the children, muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font (which muſt then be filled with pure water) and ſtanding there, ſhall ſay,*

Hath this child been already baptized, or no?

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth,*

DEarly beloved, foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the Holy Ghoſt, and received into Chriſt holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctifie water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *this Child*; waſh *him*, and ſanctifie *him* with the Holy Ghoſt, that *he* being delivered from thy wrath, may be received into the ark of Chriſt Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troublous world, that finally *he* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk, and ye ſhall have;

have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter at the thirteenth Verse.

THey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel, the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting, but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEarly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* Sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his commandments.

I de-

I demand therefore,

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

WIlt thou be baptized in this faith?

Answer.

That is my desire.

Minister.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things world without end. *Amen.*

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctifie this water to the mystical washing away of sin: and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,*

NAme this child.

And then naming it after them (if they shall certifie him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But if they certifie that the child is weak, it shall suffice to pour water upon it, saying the forme of words,*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christ's flock, *and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world and the devil; and to continue Christs faithful soldier and servant unto *his* lives end. Amen.

* *Here the Priest shall make a Cross upon the Childs forehead.*

¶ *Then shall the Priest say,*

Seeing now dearly beloved brethren, that *this child* is regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said all kneeling,*

OUr Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally with the residue of thy holy Church, *he* may be *an Inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then all standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.*

FOrasmuch as *this child* hath promised by you *his* Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this child* may be virtuously brought up to lead a godly and a christian life; remembring always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall be said, and say,*

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

IT is certain by *Gods Word*, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all scruple concerning the use of the sign of the Cross in Baptism; the true opinion thereof, and the just reasons for the retaining of it, may be seen in the thirtieth Canon, first published in the year M DC IV.

The Ministration of Private Baptism of Children in Houses.

¶ *THe Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administred on this fashion.*

¶ *First let the Minister of the Parish (or in his absence any other lawful Minister that can be procured) with them that are present call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then the child being named by some one that is present, the Minister shall pour water upon it, saying these words;*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection: And that finally with the residue of thy Saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptism, by him privately before used: In which case he shall say*

I certifie you, that according to the due and prescribed order of the Church, *at such a time*, and *at such a place*, before divers witnesses, I baptized the child.

¶ BUt if *the child were baptized by any other lawful Minister, then the Minister of the Parish where the child was born or Christned, shall examine and try whether the child be lawfully baptized, or no. In which case if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this child baptized?

Who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ *And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not he Christen the child again, but shall receive him as one of the flock of true Christian people, saying this,*

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

S. Mark 10. 13.

THey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant*, that he hath embraced *him* with the arms of his mercy, and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father declared by his Son Jesus Christ towards *this infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this infant, that *he* being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answ. I renounce them all.

Minister.

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And

And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answ. All this I stedfastly believe.

Minister.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christs flock, and do * sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto his lifes end. Amen.

* *The Priest shall make a Cross upon the childs forehead.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *this child is* by Baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally with the residue of thy holy Church, *he* may be *an* inheritor of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers.*

FOrasmuch as *this child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duties to see that *this child* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and other things which a Christian ought to know and believe to *his* souls health; and that *this* child may be virtuously brought up to lead a godly and a Christian life; remembring alway, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us, so should we which are baptized, die from sin, and rise again unto righteousness, continually mortifying all

vil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ But if they which bring the infant to the Church do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, *In the Name of the Father, and of the Son, and of the Holy Ghost,* (which are essential parts of Baptism) *then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving that at the dipping of the child in the Font, he shall use this Form of words,*

IF thou art not already baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Ministration of Baptism to such as are of riper years, and able to answer for themselves.

WHen any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask whether any of the persons here presented be baptized, or no: If they shall answer,* No: *then shall the Priest say unto us,*

DEarly beloved, For asmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature they cannot have, that *they* may be baptized with water and the Holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ *Then shall the Priest say,*

Let us pray.

¶ *And here all the Congregation shall kneel.*

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash *them* and sanctifie *them* with the Holy Ghost, that *they* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first verse.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, Except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this exhortation following.*

BEloved ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven, (as we read in the last Chapter of Saint Marks Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not

fore, but earnestly believe that he will favourably receive *these* present *persons*; truly repenting and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee, and the Holy Spirit, now and for ever. *Amen.*

¶ Then the Priest shall speak to the persons to be baptized, on this wise.

WEl-beloved, who are come hither desiring to receive holy Baptism, ye have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy Word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part, promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

¶ Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following.

Question.

DOst thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

WIlt thou be baptized in this faith?

Answer. That is my desire.

Question.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this Congregation; Sanctifie this water to the mystical washing away of sin: and grant that *the persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christs flock, and * do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto his lifes end. Amen.

* *Here the Priest shall make a Cross upon the Persons forehead.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *these persons are* regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lords Prayer, all kneeling.*

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee hearty thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that being now born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and obtain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Spirit, everlastingly.

¶ *Then all standing up, the Priest shall use this exhortation following; speaking to the Godfathers and Godmothers first.*

FOrasmuch as *these ye* sons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in Gods holy Word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized persons, he shall proceed, and say,*)

ANd as for you, who have now by baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembring always that Baptism representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every Person thus baptized should be confirmed by the Bishop so soon after his Baptism as conveniently may be: that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, as (in case of extreme danger) the office for Private Baptism, only changing the word* [Infant] *for* [Child or Person] *as occasion requireth.*

A Catechism, that is to say, An Instruction to be learned of every person, before he be brought to be Confirmed by the Bishop.

Question.

WHat is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answ. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my Name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answ. Yes verily; and by Gods help, so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation,

Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lifes end.

Catechist. Rehearse the Articles of thy belief?

Answ.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead and buried, He descended into hell; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods commandments. Tell me how many there be?

Answ. Ten.

Quest. Which be they?

Answer.

THe same which God spake in the twentieth charter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the sabbath day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Answ. I learn two things: my duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Answ. My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the Queen, and all that are put in authority under her. To submit my self to all my governors, teachers, spiritual pastors, and masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Answer.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies, and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from ever dying death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Quest.

HOw many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament*?

Answ. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answ. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism?

Answ. Water: wherein the person is Baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answ. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lords Supper ordained?

Answ. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lords Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthning and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lords Supper?

Answ. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently, upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church, instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters and Dames, shall cause their children, servants, and apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

So soon as children are come to a competent age, and can say in their Mother tongue, the Creed, the Lords Prayer, and the Ten Commandments: and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

¶ *And whosoever the Bishop shall give knowledge, for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed. And, if the Bishop approve of them, he shall Confirm them in manner following.*

The

The Order of Confirmation, or Laying on of Hands upon those that are Baptized, and come to years of discretion.

¶ *Upon the day appointed, all that are to be then Confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confirm the same; and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ *Then shall the Bishop say,*

DO ye here in the presence of God and of this Congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

The Bishop.

OUr help is in the Name of the Lord;

Answ. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord.

Answ. Henceforth world without end.

Bishop. Lord, hear our prayers.

Answ. And let our cry come unto thee.

Bishop. Let us pray.

ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEfend, O Lord, this thy child [or *this thy servant*] with thy heavenly grace, that *he* may continue thine for ever: and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you.

Answ. And with thy Spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this

day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certifie them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THe blessing of God Almighty, the Father, the Son, and the Holy Ghost be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.*

The Form of Solemnization of Matrimony.

¶ *First the Banns of all those that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,*

I Publish the Banns of Marriage between *M.* of --- and *N.* of --- If any of you know cause or just impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the First [*Second, or third*] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.*

¶ *At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come to the body of the Church with their friends and neighbours: and then standing together, the man on his right hand, and the woman on his left, the Priest shall say,*

DEarly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul, to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadvisedly, lightly or wanton-

ly,

ly, to satisfie mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity, into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking unto the persons that shall be married, he shall say,*

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than Gods word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ *At which day of marriage, if any man do allege and declare any impediment why they may not be coupled together in Matrimony, by Gods law, or the laws of this Realm, and will be bound, and sufficient Sureties with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the Solemnization must be deferred until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the Curate say unto the man,*

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The man shall answer,*

I will.

¶ *Then shall the Priest say unto the woman,*

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man.

¶ *Then shall they give their troth to each other in this manner.*

¶ *The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him, as followeth.*

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister;

I N. take thee N. to my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands, and the man shall give unto the woman a Ring, laying the same upon the Book with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the Ring there, and taught by the Priest, shall say,

WIth this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the man leaving the ring upon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the Priest join their right hands together, and say,

Those whom God hath joyned together, let no man put asunder.

Then shall the Minister speak unto the people.

FOrasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this blessing.

GOd the Father, God the Son, God the Holy Ghost, bless, preserve and keep you: the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following.

Beati omnes. Psalm 128.

BLessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Deus miſereatur. Pſalm 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce, and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *The Pſalm ended, and the man and the woman kneeling before the Lords Table, the Prieſt ſtanding at the Table, and the his face towards them, ſhall ſay,*

Lord, have mercy upon us.

Anſw. Chriſt have mercy upon us.

Miniſter. Lord, have mercy upon us.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervant, and thy handmaid;

Anſw. Who put their truſt in thee.

Miniſter. O Lord, ſend them help from thy holy place.

Anſw. And evermore defend them.

Miniſter. Be unto them a tower of ſtrength,

Anſw. From the face of the enemy.

Miniſter. O Lord, hear our prayer.

Anſw. And let our cry come unto thee.

Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their life's end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted where the woman is paſt child bearing.*

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; we beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children chriſtianly and virtuouſly brought up to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O God who by thy mighty power haſt made all things of nothing, who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by Matrimony haſt made one: O God, who haſt conſecrated the ſtate of Matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife according to thy word, (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it, even as his own fleſh) and alſo that this woman may be lowly and amiable, faithful and obedient to her husband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly Matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

ALmighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctifie and join them together in Marriage; Pour down upon you the riches of his grace, ſanctifie and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of man and wife, the Miniſter ſhall read as followeth.*

ALl ye that are married, or that intend to take the holy ſtate of Matrimony upon you, hear what the Holy Scripture doth ſay, as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epiſtle to the Epheſians, the fifth Chapter, doth give this commandment to all married Men, Husbands, love your wives, even as Chriſt alſo loveth the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of water, by the word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives as their own bodies: he that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh, but nourſheth and cheriſheth it, even as the Lord the Church: For we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in part take care to love his wife, even as himſelf. *Epheſ.* 5. 25.

Likewiſe ſaith the holy Saint Paul writing to the Coloſſians, ſpeaketh thus to all men that are married, Husbands love your Wives, and be not bitter againſt them. *Coloſ.* 3. 19.

Hear alſo what Saint Peter, the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that are married. Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindred, 1 *Pet.* 3. 7.

Hitherto ye have heard the duty of the husband towards the wife. Now likewiſe ye wives, hear and learn your duties toward your husbands, even as it is plainly ſet forth in holy Scripture.

Saint Paul in the aforenamed Epiſtle to the Epheſians, teacheth you

you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. Ephes. 5.

And in his epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Col. 3. 18.

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 St. Pet. 3. 1.

¶ *It is convenient that the new married person should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.*

The Order for the Visitation of the Sick.

¶ *When any Person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick Person's house, shall say,*

PEace be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our forefathers: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in Heaven: Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answ. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place.

Answ. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him*;

Answ. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O Lord, a strong tower.

Answ. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answ. And let our cry come unto thee.

Minister

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEar us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks, for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.*

TAke therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth. If ye endure chastning, God dealeth with you as with sons; for what son is he whom the Father chastneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastned us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory before he was crucified. So truly, our way to eternal joy, is to suffer here with Christ; and our door to enter

eternal life, is gladly to [illegible] with Christ; that we may [illegible] again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your self, and your estate, both toward God and man; so that accusing, and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate; was crucified dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world: exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness: and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his Goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUr Lord Jesus Christ, who hath left power to his Church, to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his Authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father)

ther) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psalm 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up, until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am grayheaded: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Adding this.*

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore

remore thy defence, and make
he know and feel, that there
name other Name under hea-
ven given to man in whom and
through whom thou mayst re-
ceive health and salvation, but
only the Name of our Lord Je-
sus Christ. Amen.

¶ *And after that shall say,*

UNto Gods gracious mercy
and protection we commit
you. The Lord bless thee, and
keep thee. The Lord make his
face to shine upon thee, and be
gracious unto thee. The Lord
lift up his countenance upon
thee, and give thee peace, both
now and evermore. *Amen.*

¶ *A Prayer for a sick Child.*

O Almighty God and merci-
ful Father, to whom alone
belong the issues of life and
death; Look down from hea-
ven, we humbly beseech thee,
with the eyes of mercy upon
this Child now lying upon
the bed of sickness: Visit *him*,
O Lord, with thy salvation;
deliver *him* in thy good ap-
pointed time from *his* bodily
pain, and save *his* soul for thy
mercies sake. That if it shall
be thy pleasure to prolong *his*
days here on earth, *he* may live
to thee, and be an instrument
of thy glory, by serving thee
faithfully, and doing good in
his generation: or else receive
him into those heavenly habita-
tions, where the souls of them
that sleep in the Lord Jesus en-
joy perpetual rest and felicity.
Grant this, O Lord, for thy
mercy sake, in the same thy Son
our Lord Jesus Christ, who li-
veth and reigneth with thee and
the Holy Ghost, ever one God,
world without end. *Amen.*

¶ *A Prayer for a sick Person, when there appeareth small hope of Recovery.*

O Father of mercies, and God
of all comfort, our only
help in time of need; We fly
unto thee for succour, in behalf
of this thy servant, here lying
under thy hand in great weak-
ness of body. Look graciously
upon *him*, O Lord; and the
more the outward man decay-
eth, strengthen *him*, we beseech
thee, so much the more continu-
ally, with thy grace and Ho-
ly Spirit in the inner man.
Give *him* unfeigned repentance
for all the errors of *his* life past,
and stedfast faith in thy Son Je-
sus, that *his* sins may be done
away by thy mercy, and *his* par-
don sealed in heaven, before *he*
go hence, and be no more seen.
We know, O Lord, that there
is no word impossible with thee;
and that if thou wilt, thou canst
even yet raise *him* up, and grant
him a longer continuance a-
mongst us. Yet for as much as
in all appearance, the time of
his dissolution draweth near, so
fit and prepare *him*, we beseech
thee, against the hour of death,
that after *his* departure hence
in peace, and in thy favour, *his*
soul may be received into thine
everlasting kingdom, through
the merits and mediation of Je-
sus Christ thine only Son our
Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick person at the point of departure.*

O Almighty God, with whom
do live the spirits of just
men made perfect, after they
are delivered from their earthly
prisons; We humbly commend
the soul of this thy servant, our
dear *brother*, into thy hands, as
into the hands of a faithful
Creator, and most merciful Sa-
viour; most humbly beseeching
thee, that it may be precious
in thy sight. Wash it, we pray
thee, in the blood of that im-
maculate Lamb that was slain to
take away the sins of the world;
that whatsoever defilements it
may have contracted in the
midst of this miserable and
naughty world, through the
lusts of the flesh, or the wiles
of Satan, being purged and done
away, it may be presented pure
and without spot before thee.

And

And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days, that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whilſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt thine only Son our Lord. *Amen.*

¶ *A Prayer for perſons troubled in mind, or in conſcience.*

O Bleſſed Lord, the Father of mercies, and the God of all comforts, we beſeech thee look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes, that *he* may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The Communion of the Sick.

¶ *Forasmuch as all mortal men be ſubject to many ſudden perils, diſeaſes and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore to the intent they may be always in a readineſs to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to the often receiving of the Holy Communion of the body and blood of our Saviour Chriſt, when it ſhall be publickly adminiſtred in the Church; that ſo doing, they may in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick Perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to Communicate with him (which ſhall be three, or two at the leaſt) and having a convenient place in the ſick mans houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the Holy Communion, beginning with the Collect, Epiſtle and Goſpel here following.*

The Collect.

ALmighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive: We beſeech thee, to have mercy upon this thy ſervant viſited with thine hand, and to grant *he* may take *his* ſickneſs patiently, and recover *his* bodily health (if it be thy gracious will) and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. 12. 5.

MY ſon, deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth; and ſcourgeth

...th every Son whom he ...ceiveth.

The Gospel. John 5. 24.

Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which, the Priest shall proceed according to the Form before prescribed for the Holy Communion, beginning at these words [Ye shall do truly, &c.]

At the time of the distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick Person.

And if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

When the sick Person is visited, and receiveth the Holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust,] *and go straight to the Communion.*

In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The Order for the Burial of the Dead.

Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

The Priests and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. *John* 11. 25, 26.

I Know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. *Job.* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 2 *Tim.* 6. 7. *Job* 1. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

Dixi, custo diam. Psalm 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and

and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine refugium. Psalm. 90.

LOrd, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayst, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfie us with thy mercy, and that soon: so shall we rejoice, and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Show thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the Beginning, is now,

now, and ever shall be: world without end. Amen.

Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of S. Paul to the Corinthians.

NOw is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound,

found, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the corps is making ready to be laid into the earth, the Priest shall say, or the Priest and Clerk shall sing.*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy judge eternal, suffer us not at our last hour for any pains of death, to fall from thee.

¶ *Then while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead, which die in the Lord: even so saith the spirit; for they rest from their labours. *Rev.* 14. 13.

¶ *Then shall the Priest say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory,

through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our *brother* doth, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

The Thanksgiving of Women after Child-birth, commonly called, *The Churching of Women.*

The Woman at the first convenient time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in the convenient place, as hath been accustomed, or in the Ordinary shall direct: And then the Priest shall say unto her,

Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you from the great danger of Childbirth, you shall therefore give hearty thanks unto God, and say,

Then shall the Priest say the 116 *Psalm.*

Dilexi, quoniam.

I am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or the* 127 *Psalm.*

Nisi Dominus.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Minist. O Lord, save this Woman thy servant;

Answ. Who putteth her trust in thee.

Minist. Be thou to her a strong tower;

Answ. From the face of her enemy.

Minist. Lord, hear our prayer.

Answ. And let our cry come unto thee.

Minist. ¶ Let us pray.

OAlmighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this Woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *The Woman that cometh to give thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.*

A Commination or denouncing of Gods anger and judgments against sinners, with certain prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall in the reading Pew, or Pulpit, say,*

BRethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the

the day of the Lord: and that others admonished by their example, might be the more afraid to offend.

In stead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the several sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days: fleeing from such vices, for which we affirm with your own mouths the curse of God to be due.

Minister. Cursed is the man that maketh any carved or molten image, to worship it. *Deut.* 27. 15.

And the People shall answer, and say. Amen.

Minister. Cursed is he that curseth his father and mother. *Ver.* 16.

Answer. Amen.

Minister. Cursed is he that removeth his neighbours landmarks. *Ver.* 17.

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way. *Ver.* 18.

Answer. Amen.

Minister. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow. *Ver.* 19.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly. *Ver.* 24.

Answer. Amen.

Minister. Cursed is he that lieth with his neighbours wife. *Ver.* 20. 10.

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent. *Deut.* 27. 25.

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. S. *Matth.* 25. 41. 1 *Cor.* 6. 9, 10.

Answer. Amen.

Minister.

NOw seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewen down and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire, and brimstone, storm, and tempest: this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace,

and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the riches of his patience, and long suffrance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear: they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. Others be verily of most just judgment which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when no man can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten, for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerk kneeling (in the place where they are assigned to say the Litany) shall say this Psalm.*

Miserere mei, Deus. Psalm 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences,

Wash

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then thou shalt be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O ur Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above;

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Names sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldst not the

death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into judgment [illegible] thy servants, who are [illegible]rth, and miserable sin[illegible] but so turn thine anger [illegible], who meekly acknow[illegible] our vileness, and truly [illegible] us of our faults; and so [illegible] haste to help us in this [illegible]d, that we may ever live [illegible] thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

The PSALTER or PSALMS of *DAVID*,

Pointed as they are to be Sung or Said in CHURCHES.

Morning Prayer. The first day.

Psalm 1. *Beatus vir, qui non abiit.*

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His

Davids Thanksgiving. Sam. 22.

And David spake unto the Lord the words of this song &c. v. 1. In my distresse I called upon the Lord and cried to my God and He did hear my voice &c. 2: 7.

4 His leaf also shall not wither: and look whatsoever he doth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Psalm. *Quare fremuerunt gentes?*

WHy do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven, shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my king: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Psalm 3. *Domine, quid multiplicati!*

LOrd, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord, with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Psalm 4. *Cum invocarem.*

HEar me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in

my heart: since the time that their corn and wine and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

Psalm 5. *Verba mea auribus.*

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my king and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoice: they shall ever be giving of thanks, because thou defendest them: they that love thy Name, shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

Psalm 6. *Domine, me.*

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Psalm 7. *Domine, Deus meus.*

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy:

5 Then let mine enemy persecute my soul, and take me: yea, let

let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecuters.

15 Behold, he travaileth with wickedness: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

Psalm 8. *Domine, Dominus noster.*

O Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy Name in all the world!

Morning Prayer.

Psalm 9. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad, and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure

for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Psalm 10. Ut quid, Domine?

WHy standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God, careth not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayst take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

Psalm 11. *In Domino confido.*

IN the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Evening Prayer.

Psalm 12. *Salvum me fac.*

HElp me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Psalm 13. *Usque quo, Domine?*

HOw long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me, will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

Psalm 14. *Dixit insipiens.*

THe fool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: Then shall Jacob rejoyce, and Israel shall be glad.

Morning Prayer.

Psalm 15. *Domine, quis habitabit?*

LOrd, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

Psalm 16. *Conserva me, Domine.*

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life: in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Psalm 17. *Exaudi, Domine.*

HEar the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done after the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

Psalm 18. *Diligam te, Domine.*

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoak out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubins, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundred out of heaven, and the Highest

gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any strength, except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my steppers shall not slide.

37 I shall follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and lifteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King, and sheweth loving kindness unto David his Anointed, and unto his seed for evermore.

Morning Prayer.

Psalm 19. *Cæli enarrant.*

THE heavens declare the glory of God: and the firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength and my redeemer.

Psalm 20. *Exaudiat te, Dominus.*

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but

we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O king of heaven: when we call upon thee.

Psalm 21. *Domine, in virtute.*

THE King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessing of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory, and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity, and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device, as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

Evening Prayer.

Psalm 22. *Deus, Deus meus.*

MY God, my God, look upon me, why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the daytime, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee, ever since I was born: thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body, is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For

16 For many dogs are come about me: and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnifie him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied: they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the governor among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Psalm 23. *Dominus regit me.*

THe Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Morning Prayer.

Psalm 24. *Domini est terra.*

THe earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your hands, O ye gates, and be ye lift up ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory, it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

Psalm 25. *Ad te, Domine, levavi.*

UNto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause, shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses, which have been ever of old.

6 Oh remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek, shall he guide in judgment: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant and his testimonies.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

Psalm 26. *Judica me, Domine.*

BE thou my judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

Evening Prayer.

Psalm 27. *Dominus illuminatio.*

THe Lord is my light and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Psalm 28. *Ad te, Domine.*

UNto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: there ore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsom defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Psalm 29. *Afferte Domino.*

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord maketh the wilderness: yea, the Lord maketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Morning Prayer.

Psalm 30. *Exaltabo te, Domine.*

I Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humble.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

Psalm 31. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayst save me.

4 For thou art my strong rock and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they consult together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

Evening Prayer.

Psalm. 32. *Beati, quorum.*

BLessed is he whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For

7 For this shall every one that is godly, make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, least they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful, all ye that are true of heart.

Psalm 33. *Exultate, justi.*

REjoyce in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling, he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help, and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

Psalm 34. *Benedicam Domino.*

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in

the Lord: the humble shall
ear thereof and be glad.
3 O praise the Lord with me:
nd let us magnifie his Name
gether.
4 I sought the Lord, and he
ard me: yea, he delivered
e out of all my fear.
5 They had an eye unto him,
nd were lightned: and their
ces were not ashamed.
6 Lo, the poor crieth, and
e Lord heareth him: yea,
nd saveth him out of all his
oubles.
7 The angel of the Lord tar-
eth round about them that fear
m: and delivereth them.
8 O taste and see, how gra-
ous the Lord is: blessed is the
an that trusteth in him.
9 O fear the Lord, ye that
e his saints: for they that fear
m lack nothing.
10 The lions do lack and suf-
r hunger: but they who seek
e Lord, shall want no manner
thing that is good.
11 Come, ye children, and
arken unto me: I will teach
u the fear of the Lord.
12 What man is he that lust-
h to live: and would fain see
od days?
13 Keep thy tongue from e-
l: and thy lips that they
eak no guile.
14 Eschew evil, and do good:
ek peace, and ensue it.
15 The eyes of the Lord are
ver the righteous: and his
ars are open unto their prayers.
16 The countenance of the
ord is against them that do e-
l: to root out the remem-
ance of them from the earth.
17 The righteous cry, and
e Lord heareth them: and de-
vereth them out of all their
oubles.
18 The Lord is nigh unto
em that are of a contrite heart:
nd will save such as be of an
umble spirit.
19 Great are the troubles of
e righteous: but the Lord de-
vereth him out of all.
20 He keepeth all his bones:
so that not one of them is bro-
ken.
21 But misfortune shall slay
the ungodly: and they that
hate the righteous, shall be de-
solate.
22 The Lord delivereth the
souls of his servants: and all
they that put their trust in him,
shall not be destitute.

Morning Prayer.

Psalm 35. *Judica, Domine.*

PLead thou my cause, O
Lord, with them that strive
with me: and fight thou against
them that fight against me.
2 Lay hand upon the shield
and buckler: and stand up to
help me.
3 Bring forth the spear, and
stop the way against them that
persecute me: say unto my
soul, I am thy salvation.
4 Let them be confounded
and put to shame, that seek af-
ter my soul: let them be turned
back, and brought to confusion,
that imagine mischief for me.
5 Let them be as the dust be-
fore the wind: and the angel of
the Lord scattering them.
6 Let their way be dark and
slippery: and let the angel of
the Lord persecute them.
7 For they have privily laid
their net to destroy me without
a cause: yea, even without a
cause have they made a pit for
my soul.
8 Let a sudden destruction
come upon him unawares, and
his net that he hath laid privily
catch himself: that he may fall
into his own mischief.
9 And my soul, be joyful in
the Lord: it shall rejoyce in his
salvation.
10 All my bones shall say,
Lord, who is like unto thee, who
deliverest the poor from him
that is too strong for him: yea,
the poor, and him that is in mi-
sery, from him that spoileth
him?
11 False witnesses did rise up:
they laid to my charge things
that I knew not.

12 They

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered themselves together: yea, the very abjects came together against me unawares, making mows at me and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: nei her let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: nei her let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce that favour my righteous dealing: yea, let them say always, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Psalm 36 Dixit iniustus.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight, until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know

upon thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening Prayer.

Psalm 37. *Noli æmulari.*

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth and payeth not again: but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land: and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing

thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone; I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

Psalm 38. *Domine, ne in furore.*

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loyns are filled with a sore disease: and there is no whole part in my body.

8 I am feeble, and sore smitten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

17 And I, truly, am set in the plague: and my heaviness is ever in my sight.

18 For

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me: O Lord God of my salvation.

Psalm 39. *Dixi, custodiam.*

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Psalm 40. *Expectans, expectavi.*

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldst not: but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my

lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart: my talk hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindneſs and thy truth alway preſerve me.

15 For innumerable troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it by thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed, and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to rebuke, that wiſh me evil.

18 Let them be deſolate, and rewarded with ſhame: that ſay unto me, Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee, be joyful and glad in thee: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Evening Prayer.

Pſalm 41. *Beatus qui intelligit.*

BLeſſed is he that conſidereth the poor and needy: the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him, and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth ſick upon his bed: make thou all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: when ſhall he die and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſhood within himſelf, and when he cometh forth, he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him: and now that he dieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted: who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

Pſalm 42. *Quemadmodum.*

LIke as the hart deſireth the water brooks: ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God: when ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

4 Now when I think thereon, I pour out my heart by myſelf: for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and thankſgiving: among ſuch as keep holy-day.

6 Why art thou ſo full of heavineſs, O my ſoul: and why

thou disquieted within me?
7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.
8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.
9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.
10 The Lord hath granted his loving kindness on the day-time: and in the night-season did I sing of him, and made my payer unto the God of my life.
11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?
12 My bones are smitten asunder as with a sword: while mine enemies that trouble me [illegible] me in the teeth;
13 Namely, while they say daily unto me: Where is now [illegible] God?
14 Why art thou so vexed, O [illegible] soul: and why art thou so disquieted within me?
15 O put thy trust in God: [illegible] I will yet thank him, which [illegible] the help of my countenance, [illegible] my God.

Psalm 43. *Judica me, Deus.*

Give sentence with me, O [illegible] God, and defend my cause [illegible] the ungodly people: O [illegible] me from the deceitful [illegible] wicked man.
[illegible] For thou art the God of my [illegible], why hast thou put me [illegible] thee: and why go I so heavily, while the enemy oppresseth me?
[illegible] O send out thy light and thy [illegible], that they may lead me: [illegible] bring me unto thy holy hill, [illegible] to thy dwelling.
[illegible] And that I may go unto the [illegible] of God, even unto the God [illegible] joy and gladness: and upon the harp will I give thanks [illegible] thee, O God my God.
5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?
6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance and my God.

Morning Prayer.

Psalm 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.
2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.
3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.
4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.
5 Thou art my King, O God: send help unto Jacob.
6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.
7 For I will not trust in my bow: it is not my sword that shall help me.
8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.
9 We make our boast of God all day long: and will praise thy Name for ever.
10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.
11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoil our goods.
12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.
13 Thou sellest thy people for nought: and takest no money for them.
14 Thou makest us to be rebuked of our neighbours: to be

laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer: for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, nor when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out: for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

Psalm 45. *Eructavit cor meum.*

MY heart is inditing of a good matter: I direct my things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the king's enemies.

7 Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle work: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the King's palace.

17 In stead of thy fathers thou shalt have children: whom thou mayst make princes in all [illegible]

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

Psalm 46. *Deus noster refugium.*

GOd is our hope and strength: a very present help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Evening Prayer.

Psalm 47. *Omnes gentes plaudite.*

O Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

Psalm 48. *Magnus Dominus.*

GReat is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion it a fair place, and the joy of the whole earth: upon the north-side, lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the

worlds end: thy right hand is full of righteousnes.

10 Let the mount Sion rejoyce, and the daughter of Juda be glad: because of thy judgments

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Psalm 49. *Audite, hæc omnes.*

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

Morning Prayer.

Psalm 50. *Deus deorum.*

THe Lord, even the most mighty God hath spoken: and called the world from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee, because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou sattest and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Psalm 51. *Miserere mei, Deus.*

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I knowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

Psalm 52. *Quid gloriaris?*

WHy boastest thou thy self, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthned himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

Psalm 53. *Dixit insipiens.*

THe foolish body hath said in his heart: there is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

Psalm 54. *Deus, in Nomine.*

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy

Name,

Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Psalm 55. *Exaudi, Deus.*

HEar my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battle that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oyl, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Morning Prayer.

Psalm 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of

his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themſelves cloſe: and mark my ſteps, when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs: thou, O God, in thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings, put my tears into thy bottle: are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know; for God is on my ſide.

10 In Gods word will I rejoyce: in the Lords word will I conſort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

Pſalm 57. *Miſerere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: and under the ſhadow of thy wings ſhall be my refuge, until this tyranny be over-paſt.

2 I will call unto the moſt high God: even unto the God that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven: and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth: my ſoul is among lions.

5 And I lie even among the children of men, that are ſet on fire: whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God, my heart is fixed: I will ſing, and give praiſe.

9 Awake up, my glory; awake, lute and harp: I my ſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

Pſalm 58. *Si vere utique.*

ARe your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth: and your hands deal with wickedneſs.

3 The ungodly are froward even from their mothers womb: as ſoon as they are born, they go aſtray, and ſpeak lies.

4 They are as venemous as the poiſon of a ſerpent: even like the deaf adder that ſtoppeth her ears;

5 Which refuſeth to hear the voice of the charmer: charm he never ſo wiſely.

6 Break their teeth, O God, in their mouth: ſmite the jawbones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrows, let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman: and let them not ſee the ſun.

8 Or ever your pots be made hot

hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his foorsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Evening Prayer.

Psalm 59. *Eripe me de inimicis.*

DEliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

Psalm 60. *Deus, repulisti nos.*

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Juda is my law-giver,

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out

O God: Wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Psalm 61. *Exaudi, Deus.*

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the king a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Morning Prayer.

Psalm 62. *Nonne Deo.*

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him always, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: that power belongeth unto God.

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

Psalm 63. *Deus, Deus meus.*

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee:

thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoyce in God; all they also that swear by him, shall be commended: for the mouth of them that speak lies shall be stopped.

Psalm 64. *Exaudi, Deus.*

HEar my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves, how they may lay snares, and say that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Evening Prayer.

Psalm 65. *Te decet hymnus.*

THou, O God, art praised in Sion, and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Psalm 66. *Jubilate Deo.*

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee, sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

7 O praise our God ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidst trouble upon our loyns.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Psalm 67. *Deus misereatur.*

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: yea, let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Morning Prayer.

Psalm 68. *Exurgat Deus.*

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens, as it were upon an horse; praise him in his Name,

name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish that thing, O God, that thou hast wrought in us.

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scat-

tered

dered the people that delight in war,

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

33 Who sitteth in the heavens over all, from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

Evening Prayer.

Psalm 69. *Saltum me fac.*

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my soul with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let

24 Let their eyes be blinded that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name, shall dwell therein.

Psalm 70. *Deus, in adjutorium.*

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 Let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

Morning Prayer.

Psalm 71. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musics: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

Psalm 72. *Deus, judicium.*

GIve the King thy judgments, O God: and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the world's end.

9 They that dwell in the wilderness, shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the isles, shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sun among the posteriorities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doth wondrous things;

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

Psalm 73. *Quam bonus Israel.*

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastned every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to

speak of all thy works in the gates of the daughter of Sion.

Psalm 74. *Ut quid, Deus!*

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift up thy feet, that thou mayst utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people has blasphemed thy Name.

20 O deliver not the soul of thy turtle dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Morning Prayer.

Psalm 75. *Confitebimur tibi.*

Unto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and wring them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly will I break: and the horns of the righteous shall be exalted.

Psalm 76. *In Judæa Deus.*

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep, and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

Psalm 77. *Voce mea ad Dominum.*

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God, as our God?

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Evening Prayer.

Psalm 78. *Attendite, populo.*

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down manna also upon them for to eat: and gave them food from heaven.

26 So

25 So man did eat angels food: for he sent them meat enough.

27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled. for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this, they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not right with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they are even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy:

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the fierceness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked, as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Juda: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning Prayer.

Psalm 79. *Deus, venerunt.*

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward them, O Lord, seven-fold into their bosom.

14 So we that are thy people

and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Psalm 80. *Qui regis Israel.*

HEar, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasse: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plentifulness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her sprigs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Psalm 81. *Exultate Deo.*

SIng ye merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in trouble, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will admonish thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lust: and let them follow their own imaginations.

14 O that my people would have hearkned unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

Psalm 82. *Deus stetit.*

GOd standeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Psalm 83. *Deus, quis similis?*

HOld not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo thine enemies make a murmuring: and they that hate thee, have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou whose Name is Jehovah: art only the most Highest over all the earth.

Psal

Psalm 84. *Quam dilecta!*

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine Anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a doorkeeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing will he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Psalm 85. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people; and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his goings in the way.

Morning Prayer.

Psalm 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me: for I am poor, and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my

prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee, for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me, may see it, and be ashamed: because, thou Lord, hast holpen me, and comforted me.

Psalm 87. *Fundamenta ejus.*

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall be there: all my fresh springs shall be in thee.

Psalm 88. *Domine Deus.*

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righ-

righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Evening Prayer.

Psalm 89. *Misericordias Domini.*

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth, from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth hast thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oyl have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgments;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou hast abhorred, and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right [illegible] his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and given him not victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortned: and covered him with dishonour.

45 Lord, how long wilt thou hide thy self for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed, thee, and blasphemed the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

Morning Prayer.

Psalm 90. *Domine, refugium.*

LOrd, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayst, Come again, ye children of men.

4 For a thousand years in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the

morning it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon pass-eth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Psalm 91. *Qui habitat.*

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble: I will deliver him, and bring him to honour.

16 With long life will I satisfie him: and shew him my salvation.

Psalm 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon

on a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Evening Prayer.

Psalm 93. *Dominus regnavit.*

THE Lord is king, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord who dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Psalm 94. *Deus ultionum.*

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so thoughtfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayst give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked? or who will take my part against the evil-doers?

17 If the Lord had not helped me: it had not failed, but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Morning Prayer.

Psalm 95. *Venite, exultemus.*

O Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship, and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your Fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Psalm 96. *Cantate Domino.*

O Sing unto the Lord a new song: sing unto the Lord all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in aw of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that

cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Psalm 97. *Dominus regnavit.*

THe Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Judea were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Evening Prayer.

Psalm 98. *Cantate Domino.*

O sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

Psalm 99. *Dominus regnavit.*

THe Lord is King, be the people never so unpatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The Kings power loveth judgment, thou hast prepared equity: thou hast executed judg-

judgment and righteousness in Jacob.

5 O magnify the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardst them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Psalm xcvi. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Psalm ci. *Misericordiam & judicium.*

MY song shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand: I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

Psalm lxvi. *Domine, exaudi.*

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call: O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten down and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my skin.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why, thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortned my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Psalm 103. *Benedic, anima mea.*

PRaise the Lord, O my soul: and all that is within me praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering and of great goodness.

9 He will not always be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and

the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Evening Prayer.

Psalm ciii. *Benedic, anima mea.*

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light, as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roring after their prey: do seek their meat from God.

22 The sun ariseth and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things

eeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayst give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

Psalm 105. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders and the judgments of his mouth;

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

10 And confirmed the same unto Jacob for a law: and to Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their sakes.

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, who was sold to be a bond-servant;

18 Whose feet they hurt in the stocks: the iron entred into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger than their enemies:

25 Whose heart turned so, that they hated his people: and dealt unkindly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and figtrees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the firstborn in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession:

44 That they might keep his statutes: and observe his laws.

Evening Prayer.

Psalm 106. *Confitemini Domino.*

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bear'st unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhel-

[illegible] there was not one of them

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgat his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and have no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joined themselves to Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angred him also at the waters of Strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end: and let all the people say, Amen.

Morning Prayer.

Psalm 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorreth all manner of meat: and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word, and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

23 They that go down to the sea in ships: and occupy their business in great waters,

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise, will ponder these things: and they shall understand the loving kindness of the Lord.

Evening Prayer.

Psalm 108. *Paratum cor meum.*

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Idumæa?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Psalm 109. *Deus laudum.*

Hold not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary

contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for my good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grasshopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord my God: O save me, according to thy mercy.

26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Morning Prayer.

Psalm 110. *Dixit Dominus.*

THE Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: rule thou even in the midst among thine enemies.

3 In the day of thy power shall the people offer the free offerings with an holy

dew of thy birth is of the womb of the morning.

4 The Lord sware and will not repent: Thou art a priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Psalm cxi. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Psalm cxii. *Beatus vir.*

Blessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Psalm cxiii. *Laudate, pueri.*

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire,

7 That he may set him with

the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

Evening Prayer.

Psalm 114. *In exitu Israel.*

WHen Israel came out of Egypt: and the house of Jacob from among the strange people,

2 Juda was his sanctuary: and Israel his dominion.

3 The sea saw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills like young sheep?

7 Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

Psalm 115. *Non nobis, Domine.*

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouths and speak not: eyes have they and see not.

6 They have ears and hear not: noses have they and smell not.

7 They have hands and handle not, feet have they and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Morning Prayer.

Psalm 116. *Dilexi, quoniam.*

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 T

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord for all the benefits that he hath done unto me?

12 I will receive the cup of salvation, and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people. Right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant, I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Psalm 117. *Laudate Dominum.*

O praise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Psalm 118. *Confitemini Domino.*

O give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess that he is gracious, and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble, and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord, than to put any confidence in man.

9 It is better to trust in the Lord, than to put any confidence in princes.

10 All nations compassed me round about, but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song, and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness; that I may go into them.

them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused is become the head stone in the corner.

23 It is the Lord's doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Psalm cxix. Beati immaculati.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness walk in his ways.

4 Thou hast charged: that we should diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget?

WHerewithal shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardst me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LEt thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take no the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

OThink upon thy servant as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in derision: yet have I not shrunk from thy law.

4 For I remembered thine everlasting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I turned mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Iudicium fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me, that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thousands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

THy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsly, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickened me.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LOrd, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

4 I am wiser than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than hony unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THy word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am stedfastly purposed: to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be even in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THy testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou use to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy judgment.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the nightwatches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

CONsider mine adversity, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me, as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors: because they keep not thy law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

Psalm cxx. Ad Dominum.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

Psalm cxxi. Levavi oculos.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand:

6 So that the sun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Psalm cxxii. Lætatus sum.

I Was glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a city: that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Psalm 123. *Ad te levavi oculos.*

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

Psalm 124. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us:

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the name of the Lord: who hath made heaven and earth.

Psalm 125. *Qui confidunt.*

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

Evening Prayer.

Psalm 126. *In convertendo.*

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

Psalm 127. *Nisi Dominus.*

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye

haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Psalm 128. *Beati omnes.*

BLessed are all they that fear the Lord: and walk in his ways.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children: and peace upon Israel.

Psalm 129. *Sæpe expugnaverunt*

MAny a time have they fought against me from my youth up: may Israel now say.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up.

7 Wherewith the mower filleth not his hand: neither he that bindeth up the sheaves, his bosom.

8 So that they who go by say not so much as, The Lord prosper you: we wish you good luck, in the Name of the Lord.

Psalm 130. *De profundis.*

OUt of the deep have I called unto thee, O Lord: Lord hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Psalm 131. *Domine, non est.*

LOrd, I am not high minded: I have no proud looks.

2 I do not exercise myself: in great matters, which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel trust in the Lord: from this time forth for evermore.

Morning Prayer.

Psalm 132. *Memento, Domine.*

LOrd, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto

to the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant David's sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfie her poor with bread.

17 I will deck her priests with health: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Psalm 133. *Ecce, quam bonum.*

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Psalm 134. *Ecce nunc.*

BEhold now, praise the Lord all ye servants of the Lord:

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Psalm 135. *Laudate Nomen.*

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of men's hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Evening Prayer.

Psalm 136. *Confitemini.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever:

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembred us when we were in trouble: for his mercy endureth for ever;

24 And

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Psalm 137. *Super flumina.*

BY the waters of Babylon we sat down and wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heaviness: sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be, that taketh thy children: and throweth them against the stones.

Psalm 138. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Morning Prayer.

Psalm 139. *Domine, probasti.*

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great the sum of them.

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Psalm 140. *Eripe me, Domine.*

DEliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imaginations prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Psalm 141. *Domine, clamavi.*

LOrd, I call upon thee, hasten thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined

clined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

7 Let their judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoul.

10 Keep me from the ſnare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever eſcape them.

Evening Prayer.

Pſalm 142. *Voce mea ad Dominum.*

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him: and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs, thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

4 I looked alſo upon my right hand: and ſaw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid: Thou art my hope, and my portion in the land of the living.

7 Conſider my complaint: for I am brought very low.

8 O deliver me from my perſecuters: for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

Pſalm 143. *Domine, exaudi.*

HEar my prayer, O Lord, and conſider my deſire: hearken unto me, for thy truth and righteouſneſs ſake.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy lovingkindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul, for I am thy ſervant.

Morning Prayer.

Psalm 144. *Benedictus Dominus.*

BLessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight:

2 My hope and my fortress, my castle, and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

Psalm 145. *Exaltabo te, Deus.*

I Will magnifie thee, O God, my king: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worshipful glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and

and filleth all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Psalm 146. *Lauda, anima mea.*

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Evening Prayer.

Psalm 147. *Laudate Dominum.*

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Psalm 148. *Laudate Dominum.*

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, snow and vapours: wind and storm fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beasts, and all cattle: worms and feathered fowls;

11 Kings of the earth, and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Psalm 149. *Cantate Domino.*

O sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the saints be joyful with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Psalm 150. *Laudate Dominum.*

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Forms of Prayer to be used at SEA.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in our Majesties Navy every Day.*

O Eternal Lord God, who alone stretchest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; be pleased to receive into thy Almighty and most gracious Protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that we may be a safeguard unto our most gracious Sovereign Lady Queen *ANNE* and her kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the Land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who stillest the rage thereof: We thy creatures, but unworthy sinners, do in this our great distress cry unto thee for help: save, Lord, or else we perish. We confess, when we have been safe, & seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: but now we see how terrible thou art in all thy works of wonders: the great God to be feared above all: and therefore we adore thy divine majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son our Lord. *Amen.*

Or thus.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea, against any enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldst take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou giveſt not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hearus thy poor servants begging mercy, and imploring thy help, and that thou wouldst be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons that cannot meet to join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

LOrd, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God that hast made and rulest all things: O deliver us for thy Name sake.

Thou

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the enemy.

THou, O Lord, art just and powerful; O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stillest the raging of the Sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the holy Ghost, have mercy upon us, save us now, and evermore. Amen.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power and the glory, for ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the ship, shall be called together, and make an humble confession of their sins to God: in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him: saying as follows,*

The Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christs sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any, in the Ship, pronounce this Absolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgivings after a Storm.

Psalm 66. *Jubilate Deo.*

O Be joyful in God, all ye lands; sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people, and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou

Thou broughtest us into the snare: and laidst trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, &c.

As it was in the beginning, &c.

Laudate Dominum. Psalm 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery, and iron,

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most High;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the Sea in ships: and occupy their business in great waters;

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth

bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Who turneth the floods into a wilderness: and drieth up the water-springs.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he setteth the hungry; that they may build them a city to dwell in;

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

And again, when they are minished and brought low: through oppression, through any plague or trouble;

Though he suffer them to be evil entreated through tyranny: and let them wander out of the way in the wilderness;

Yet help he the poor out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

O [illegible]

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[illegible]

[illegible]

[illegible]

great hath been ards us.

rouble and hea- e even at deaths

of the sea had ed us: the proud ell nigh gone o-

and the stormy ed up the waves thereof;

carried us, as it en, and then down the deep: our soul within us, because of

we unto thee, O hou didst deliver us

be thy Name, who didst the power of thy but didst hear our and hast saved us.

didst send forth thy ment: and the windy and was turned

us therefore praise the for his goodness: and de- wonders that he hath doth for the

Blessed be the Lord daily: the Lord that helpeth us, and poureth his benefits upon us, our God, even the God whom cometh salvation: the Lord, by whom we escaped death.

Thou, Lord, hast made us glad the operation of thy and we will triumph in

Blessed be the Lord God: even Lord God who only doth

And blessed be the Name of Majesty for ever: and let e- one of us say, Amen. Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

2 Cor. xiii. 14.

The grace of our Lord Jesus and the love of and the communion of Ghost be with us

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: The Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and driven in pieces those that rose up against us;

Therefore not unto us, O Lord, not unto us; but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Where this Hymn may be sung see Te Deum.*

¶ *From this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy victory, the obtaining whereof we attribute not to those, who are the ordinary means of victory. And, we beseech thee, give us grace to improve this great mercy to thy Glory, the advancement of thy Gospel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And, we humbly pray thee, give us such fear of thy great mercy, as may engage us to a true thankfulness, to bring forth the fruits of new obedience, that our future lives, by an humble

ble, holy and obedient walking before thee all our days, through Jesus Christ our Lord: to whom with thee, and the holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

At the Burial of their dead at Sea.

¶ *THe office in the Common Prayer-book may be used; Only in stead of these words* [We therefore commit his body to the ground, Earth to Earth, &c.] *say,*

We therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

A Form of Prayer with Thanksgiving, to be used yearly upon the Fifth day of *November*; for the happy Deliverance of King *JAMES* I. and the Three Estates of *England*, from the most traiterous and bloody intended Massacre by Gunpowder: And also for the happy Arrival of His late Majesty on this day for the Deliverance of our Church and Nation.

¶ *The Service shall be the same with the usual office for Holy-days in all things; Except where it is hereafter otherwise appointed.*

¶ *If this day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this office in its place.*

¶ *Morning Prayer shall begin with these Sentences*

THE Lord is full of compassion and mercy: long-suffering, and of great goodness. *Psal.* 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *ver.* 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. *ver.* 10.

¶ *In stead of* Venite, exultemus, *shall this Hymn following be used, one verse by the Priest, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psal.* 107. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. ver. 2.

Many a time have they fought against me from my youth up: may Israel now say. *Ps.* 129. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. v. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psal.* 35. 7.

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Psal. 57. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Ps.* 147. 5.

The Lord setteth up the meek, and bringeth the ungodly down to the ground. verse 6.

Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self. *Ps.* 80. 17.

And so will not we go back from thee: O let us live, and we shall call upon thy Name. verse 18.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms,* 64. 124. 125.

¶ *Proper Lessons.* { *The first,* 2 Sam. xxii. *Te Deum.* *The second,* Acts xxiii. *Jubilate.*

¶ *In the Suffrages after the Creed, these shall be inserted and used for the Queen.*

Priest. O Lord, save the Queen.

People. Who putteth her trust in thee.

Priest. Send her help from thy holy place.

People. And evermore mightily defend her.

Priest.

Priest. Let her enemies have no advantage against her.

People. Let not the wicked approach to hurt her.

¶ *Instead of the first Collect at Morning Prayer, shall be read*

ALmighty God, who hast in all ages shewed thy Power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kingsand States professing thy holy & eternal truth, from the wicked Conspiracies & malicious Practices of all the enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our late gracious sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish Treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merits, but thy mercy; not our fore-sight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

ACcept also most gracious God of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hast afflicted us, and putting a new song into our mouths, by bringing His late Majesty, upon this Day, for the deliverance of our Church and Nation from Popish Tyranny and Arbitrary Power. We adore the wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time, done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, to flourish among us: that they may be the stability of our Times, and make this Church a Praise in the Earth. All which we humbly beg for the like of our Blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect* [We humbly beseech thee, O Father, &c.] *shall this be said which followeth.*

ALmighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our Enemies, by discovering and confounding their horrible and wicked Enterprize, plotted and intended this Day to be executed against the King, and the whole State of *England*, for the Subversion of the Government, and Religion established among us; and didst likewise upon this Day wonderfully conduct thy servant our late King, and bring him safely into *England*, to preserve us from the late Attempts of our Enemies to bereave us of our Religion, and Laws: We most humbly praise and magnifie thy most glorious Name, for thy unspeakable goodness towards us expressed in both these Acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: For our sins have cried to Heaven against us, and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our Enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayst still continue thy favour with the light of thy Gospel to us and our poste-

rity

pity for evermore; and that for thy dear Sons sake, Jesus Christ our only Mediator and Advocate. *Amen.*

¶ *Instead of the Prayer* [In time of War and Tumults] *shall be used this Prayer following.*

O Lord, who didst this day discover the Snares of death that were laid for us, and didst wonderfully deliver us from the same; be thou still our mighty protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their Pride, assuage their Malice, and confound their Devices. Strengthen the hands of our gracious Sovereign Lady Queen *Anne*, and all that are put in authority under her, with Judgment and Justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: But that our gracious Sovereign and her Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in the holy Congregation, through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, in stead of the Collect for the day shall this which followeth be used.*

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy Power, Wisdom, and Goodness in Preserving the King, and the Three Estates of *England*, assembled in Parliament, from the Destruction this Day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great Mercies towards us; particularly for making this Day again Memorable, by a fresh Instance of thy Loving-kindness towards us. We bless thee for giving His late Majesty a safe Arrival here, and for making all Opposition fall before him, till he became our King and Governor. We beseech thee, to Protect and Defend the Queen, and all the Royal Family, from all Treason, and Conspiracies; Preserve her in thy Faith, Fear and Love; Prosper her Reign with long Happiness here on Earth, and Crown her with everlasting Glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13. 1.

LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Luke 9. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went and entred into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

¶ *After*

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. *St. Matth. 7. 12.*

¶ *After the Prayer for the Church Militant, this following Prayer is to be used.*

O God, whose Name is excellent in all the Earth, and thy Glory above the heavens; who, on this day, didst miraculously preserve our Church and State from the secret Contrivance and hellish Malice of Popish Conspirators; and on this day also didst begin to give us a mighty Deliverance from the open Tyranny and Oppression of the same Cruel and Blood-thirsty Enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous Loving kindness to our Church and Nation, in the Preservation of our Religion and Liberties. And we humbly Pray, that the devout Sense of this thy repeated Mercy, may renew and increase in us a Spirit of Love and Thankfulness to thee its only Author; a Spirit of peaceable Submission and Obedience to our Gracious Sovereign Lord Queen *Anne*; and a Spirit of fervent zeal for our holy Religion, which now again thou hast so wonderfully delivered and Eliablished a Blessing to us, and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

A Form of Prayer with Fasting, to be used yearly upon the XXX. of *January*, being the Day of the Martyrdom of the Blessed King *Charles* the First: To implore the Mercy of God, That neither the Guilt of that Sacred and Innocent Blood, nor those other Sins by which God was provoked to deliver up both us, and our King into the hands of cruel and unreasonable Men, may at any time hereafter be visited upon us, or our Posterity.

¶ *If this day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next day following. And upon the Lords Day next before the Day to be kept, at Morning Prayer immediately after the Nicene Creed, Notice shall be given for the due observation of the said day.*

The Service on the day shall be the same with the usual Office for Holy-days in all things: Except where it is in this Office otherwise appointed.

The Order for Morning Prayer.

He that Ministreth, shall begin with one or more of these Sentences.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. 9. 9, 10.*

Correct us, O Lord, but with judgment; not in thine anger: lest thou bring us to nothing. *Jer. 10. 24.*

Enter not into Judgment with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. 143. 2.*

Instead of Venite exultemus, *the Hymn following shall be sung; one verse by the Priest, another by the Clerk and People.*

RIghteous art thou, O Lord: and just are thy judgments. *Psal. 119. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done Right, but we have done wickedly. Neh. 9. 33.

Nevertheless my feet were almost gone: my Treadings had well nigh slipt. *Psal. 73. 2.*

For why? I was grieved at the wicked: I did also see the ungodly in such prosperity. verse 3.

The people stood up, and the rulers took counsel together against the Lord, and against his Anointed. *Psal. 2. 2*

They cast their heads together with one consent: and were confederate, against him. Psal. 83. 5.

He heard the blasphemy of the multitude, and fear was on every

Ge-

side: while they conspir'd together against him, to take away his life. *Psal.* 31. 13.

They spoke against him with false tongues, and compass'd him about with words of hatred: and fought against him without a cause. Psal. 109. 2.

Yea, his own familiar friends whom he trusted: they that eat of his bread, laid great wait for him. *Psal.* 41. 9.

They rewarded him evil for good: to the great discomfort of his soul. Psal. 35. 12.

They took their Counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal.* 71. 9

The Breath of our nostrils, the Anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe. Lam. 4. 20.

The Adversary and the Enemy enter'd into the gates of Jerusalem: saying, When shall he dies, and his Name perish? *vers.* 12. *Psal.* 41. 5.

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. vers. 8.

False witnesses also did rise up against him: they laid to his charge things, that he knew not. *Psal.* 35. 11.

For the sins of the People, and the iniquities of the Priests: they shed the blood of the just in the midst of Jerusalem. Lam. 4. 13.

O my soul, come not thou into their secret; unto their Assembly, mine Honour, be not thou united: for in their anger they slew a man. *Gen.* 49. 6.

Even the man of thy right hand: the Son of Man, whom thou hast made so strong for thine own self. Psal. 80. 17.

In the sight of the unwise he seemed to die: and his departure was taken for misery. *Wisd.* 3. 2.

They foolish counted his life madness, and his end to be without honour: But he is in peace. Wisd. 5. 4. 3. 3.

For though he was punished in the sight of men: yet was his hope full of immortality. *Wisdom* 3. 4.

How is he numbered with the children of God: and his lot is among the saints: Wisd. 5. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto them. *Psal.* 94. 1. *Ps.* 51. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood unto the charge. Deut. 21. 8.

O shut not up our souls sinners: nor our lives with the blood-thirsty. *Psal.* 26. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. Psal. 51. 14.

For thou art the God, that hast no pleasure in wickedness: neither shall any evil dwell with thee. *Psal.* 5. 4.

Thou shalt destroy them that speak leasing: the Lord abhors both the blood-thirsty, and deceitful man. vers. 6.

O how suddenly do they consume: perish, and come to a fearful end! *Psal.* 73. 18.

They vanish like as a dream, when one awaketh: so shalt thou make their image to vanish out of the city. vers. 19.

Great and marvellous are thy works, O Lord God Almighty: just, and true are thy ways, O King of Saints! *Apoc.* 15. 3.

Righteous art thou, O Lord: and just are thy judgments: Psal. 119. 137.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Psalms. IX, X, XI.

¶ Proper Lessons.

The First. 2 *Sam.* I.

The Second. *S. Mat.* XXVII.

¶ *Instead of the first Collect at Morning Prayer, shall these two be said.*

O Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our late gracious Sovereign King *Charles* the First to be (as) this day taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do in the behalf of all the People of this Land, humbly confess, That they were the crying sins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, who makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate) lay not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, to

rciful unto thy people, whom
a hast redeemed, and be not
y with us for ever: but par-
us for thy mercies sake,
ough the merits of thy Son
us Christ our Lord. *Amen.*

BLessed Lord, in whose sight
the death of thy Saints is
precious; We magnifie thy
Name for thine abundant grace
bestowed upon our late martyr-
ed Sovereign; by which he was
enabled so cheerfully to follow
the steps of his blessed Master
and Saviour, in a constant, meek
suffering of all barbarous indigi-
nities, and at last resisting
unto blood; and even then ac-
cording to the same pattern
praying for his murderers. Let
his memory, O Lord, be ever
blessed among us, that we may
follow the example of his cou-
rage, and constancy, his meek-
ness, and patience, and great
charity. And grant, that this
our Land may be freed from the
vengeance of his righteous
blood, and thy mercy glorified
in the forgiveness of our sins;
and all for Jesus Christ his sake,
our only Mediator, and Ad-
vocate. *Amen.*

¶ *In the end of the Litany (which shall always on this day be used) immediately after the Collect,* (We humbly beseech thee, O Father, &c.) *the three Collects next following are to be read.*

O Lord, we beseech thee,
mercifully hear our pray-
ers, and spare all those who con-
fess their sins unto thee, that
they whose consciences by fin
are accused, by thy merciful
pardon may be absolved, through
Christ our Lord. *Amen.*

O Most mighty God, and mer-
ciful Father, who hast com-
passion upon all men, and hatest
nothing that thou hast made,
who wouldst not the death of a
sinner, but that he should rather
turn from his sin and be saved;
Mercifully forgive us our trel-
passes; receive and comfort us,
who are grieved and wearied
with the burden of our sins.
Thy property is always to have
mercy; to thee only it appert-
taineth to forgive sins. Spare
us therefore, good Lord, spare
thy people, whom thou hast re-
deemed; enter not into judg-
ment with thy servants, who
are vile earth, and miserable
sinners; but so turn thine an-
ger from us, who meekly ac-
knowledge our vileness, and
truly repent us of our faults,
and so make haste to help us in
this world, that we may ever
live with thee in the world to
come, through Jesus Christ our
Lord. *Amen.*

TUrn thou us, O good Lord,
and so shall we be turned:
Be favourable, O Lord, Be fa-
vourable to thy people, Who
turn to thee in weeping, fasting,
and praying. For thou art a
merciful God, Full of compas-
sion, Long-suffering, and of
great pity. Thou sparest, when
we deserve punishment, And in
thy wrath thinkest upon mer-
cy. Spare thy people, good
Lord, spare them, And let not
thine heritage be brought to
confusion. Hear us, O Lord,
for thy mercy is great, And af-
ter the multitude of thy mercies
look upon us, Through the me-
rits and mediation of thy bles-
sed son Jesus Christ our Lord.
Amen.

¶ *In the Communion-Service, after the Prayer for the Queen,* [Al-
mighty God whose Kingdom
is everlasting, &c.] *instead of the collect for the day, shall these two be used.*

O Most mighty God, &c.
Blessed Lord, in whose, &c.
As in the Morning Prayers.

The Epistle. 1 S. Pet. 2. 13.

SUbmit your selves to every
ordinance of man for the
Lords sake; whether it be to
the King as supreme; or unto
governors, as unto them that
are sent by him, for the punish-
ment of evil doers, and for the
praise of them that do well. For
so is the will of God, that with
well-doing ye may put to silence
the ignorance of foolish men:
As free, and not using your li-
berty for a cloke of maliciouf-
ness, but as the servants of God.
Honour all men. Love the bre-
therhood. Fear God. Honour
the King. Servants be subject
to your masters with all fear,
not only to the good and gentle,
but also to the froward. For
this is thank-worthy, if a man
for conscience toward God en-
dure grief, suffering wrongfully.
For what glory is it, if when
ye be buffeted for your faults,
ye shall take it patiently? but
if when ye do well, and suffer
for it, ye take it patiently;
this is acceptable with God.
For even hereunto were ye

called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. S. Matth. 21. 33.

THere was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen which shall render him the fruits in their seasons.

¶ *After the* Nicene *Creed, shall be read in stead of the Sermon for that day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates, shall preach a Sermon of his own composing upon the same argument.*

¶ *In the Offertory shall this Sentence be read.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. ¶ *Matth.* 7. 12.

¶ *After the Prayer,* [For the whole State of Christ's Church, &c.] *these two Collects following shall be used.*

O Lord, our heavenly Father, who didst not punish us, as our sins have deserved, but hast in the midst of judgment remembred mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed blessed King *Charles* the First (as) this day to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without shepherd, but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was over-past; and didst bring him back in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, We render to thee our most humble thanks from the bottom of our hearts; beseeching thee still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign Queen *Anne*, a long and a happy Reign over us: So we, that are thy people, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen.*

AND Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The

¶ *The Hymn appointed to be used at Morning Prayer, in stead of Venite, exultemus, shall here also be used before the proper Psalms.*

Righteous art thou, O Lord, &c.

¶ Proper Psalms. 79, 94, 85.

¶ Proper Lessons.

The First, *Jer.* 12. or *Dan.* 9. to verse 22.

The Second, *Heb.* 11. 32; and 12. to verse 7.

¶ *In stead of the first Collect at Evening Prayer, shall these two which next follow be used.*

O Blessed Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy Judgments were right, in permitting cruel men, sons of Belial, as this day, to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our sins against thee. For which we do therefore humble our selves before thee; imploring thy mercy for the pardon of them all; and that thou wouldst deliver this Nation from blood-guiltiness, (that of this day especially) and turn from us and our posterity all those judgments which we by our sins have deserved: Grant this for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

Blessed God, just and powerful, who didst permit thy dear Servant, our late dread Sovereign King *Charles* the First, to be as upon this day given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace which then shined forth in thine Anointed; whom thou wert pleased even at the hour of death to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and take possession of his Throne; yet dist thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence, bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For which we glorifie thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect* [Lighten our darkness, &c.] *shall these three next following be used.*

O Lord, we beseech thee, &c.

O most mighty God, and merciful Father, &c.

Turn thou us, O good Lord, and so, &c.

As before at Morning Prayer.

¶ *Immediately before the Prayer of S. Chrysostom, shall this Collect which next followeth, be used.*

Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who by that barbarous murder, as upon this day committed upon the Sacred Person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men are more secure from violence than from natural death; Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may any ways withdraw our eyes from looking upon our selves as sinful dust and ashes: but that according to the example of this thy blessed Martyr, we may press forward toward the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end; And all this for thy Son our Lord Jesus Christ his sake; To whom with thee, and the holy Ghost, be all honour and glory [illegible] without end. *Amen.*

A Form of Prayer with Thankſgiving to Almighty God for having put an end to the great Rebellion by the Reſtitution of the King and Royal Family, and the Reſtauration of the Government after many years interruption: Which unſpeakable Mercies were wonderfully compleated upon the Twenty ninth of *May*, in the Year 1660. And in memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the obſervation of the Twenty ninth day of May Yearly, as a Day of publick Thankſgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed on the Lords Day next before every ſuch Twenty ninth of May, and notice to be given for the due obſervation of the ſaid Day.*

¶ *The ſervice ſhall be the ſame with the uſual Office for Holy-days; except where it is in this Office otherwiſe appointed.*

¶ *If this day ſhall happen to be Aſcenſion-day, or Whitſunday, the Collects of this Office are to be added to the Offices of thoſe Feſtivals in their proper places; And if Munday or Tueſday in Whitſun-Week, or Trinity Sunday, the proper Pſalms here appointed for that Days, in ſtead of thoſe of ordinary courſe ſhall be uſed, and the Collects added as before; And in all theſe caſes, the reſt of this Office ſhall be omitted: But if it ſhall happen to be any other Sunday, then wholе Office ſhall be uſed, as it followeth entirely. And what Feſtivals ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn appointed in ſtead of* Venite, exultemus, *ſhall be conſtantly uſed.*

¶ *Morning Prayer ſhall begin with theſe ſentences.*

TO the Lord our God be long mercies and forgivenеſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* IX. 9, 10.

It is of the Lords mercies that we were not conſumed: becauſe his compaſſions fail not *Lam.* iii. 22.

¶ *In ſtead of* Venite, exultemus, *ſhall be ſaid or ſung this Hymn following: one Verſe by the Prieſt, and another by the Clerk and People.*

MY ſong ſhall be always of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing forth his truth from one generation to another. *Pſal.* 89. 1.

The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance. Pſal. 111. 4.

Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe? *Pſal.* 106. 2.

The works of the Lord are great: ſought out of all them that have pleaſure therein. Pſal. 111. 2.

The Lord ſetteth up the meek: and bringeth the ungodly down to the ground. Pſal. 147. 6.

The Lord executeth righteouſneſs and judgment for all them that are oppreſſed with wrong. Pſal. 103. 6.

For he will not always be chiding: neither keepeth he his anger for ever. Pſal. 103. 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs. verſe 10.

For look how high the heaven is in compariſon of the earth: ſo great is his mercy toward them that fear him. *Pſal.* 103. 11.

Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him. verſe 13.

Thou, O God, haſt proved us: thou alſo haſt tried us, even as ſilver is tried. *Pſal.* 66. 9.

Thou ſuffereſt men to ride over our heads: we went through fire and water: but thou haſt brought us out into a wealthy place. verſe 11.

Oh, how great troubles and adverſities haſt thou ſhewed us: and yet didſt thou turn and refreſh us, yea, and broughteſt us from the deep of the earth again. *Pſal.* 71. 18.

Then

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. Psal. 136. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psal.* 85. 1.

God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies. Psal. 59. 10.

They are brought down and fallen: but we are risen and stand upright. *Psal.* 20. 8.

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. Psal. 36. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psal.* 115. 12.

He shall bless them that fear the Lord: both small and great. verse 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men! *Psal.* 107. 21.

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness. Psal. 107. 22.

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done. *Psal.* 78. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers a faithless and stubborn generation. Psal. 78. 6, 9.

Give thanks, O Israel, unto God the Lord, in the congregations, from the ground of the heart. *Psal.* 68. 26.

Praised be the Lord daily: even the God who helpeth us, and pourth his benefits upon us. verse 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous. *Psal.* 7. 9.

Let all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation, say always, The Lord be praised. Psal. 40. 19.

Glory be to the Father, and to the Son: and to the holy Ghost; *As it was in the beginning, is now, and ever shall be; world without end.* Amen.

¶ Proper Psalms.
124, 126, 129, 118.

¶ Proper Lessons.

The First, 2 *Sam.* xix. to *ver.* 9. or *Num.* xv.

Te Deum.

The Second, the Epistle of Saint *Jude.*

Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answ. Who putteth her trust in thee.

Priest. Send her help from thy holy place.

Answ. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

Answ. Let not the wicked approach to hurt her.

Priest. Endue thy ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower.

Answ. From the face of our enemies.

Priest. O Lord, hear our prayer.

Answ. And let our cry come unto thee.

¶ *In stead of the first Collect at Morning Prayer, shall these two which follow be used.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanks for the wonderful deliverance of these Kingdoms from *The great Rebellion*, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy mercies towards us; that all the world may know, that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord, *Amen.*

O Lord God of our Salvation, who haſt been exceedingly gracious unto this Land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord, thy Servant King *Charles* the Second, (notwithſtanding all the power and malice of his enemies) and by placing him in the Throne of theſe Kingdoms; thereby reſtoring alſo unto us the publick and free Profeſſion of thy true Religion and Worſhip, together with our former Peace and Proſperity, to the great Comfort and Joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thy unſpeakable Goodneſs herein, as upon this day, ſhewed unto us, and to offer up our ſacrifice of Praiſe for the ſame, unto thy great and glorious Name; humbly beſeeching thee to accept this our unfeigned though unworthy Oblation of our ſelves: Vowing all holy Obedience in Thought, Word and Work unto thy divine Majeſty; and promiſing in thee and for thee all loyal and dutiful Allegiance to thine Anointed ſervant now ſet over us, and to her Heirs after her: Whom we beſeech thee to bleſs with all increaſe of Grace, Honour and Happineſs in this World, and to crown her with Immortality and Glor in the World to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* WE humbly beſeech thee, O Father, &c. *ſhall this be ſaid which next followeth.*

ALmighty God, who haſt in all ages ſhewed forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the Protection of righteous and religious Kings and States, profeſſing thy holy and eternal Truth, from the malicious conſpiracies and wicked practices of all their enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praiſe, as for thy many great and publick Mercies, ſo eſpecially for that ſignal and wonderful Deliverance by thy wiſe and good providence, as upon this day, compleated and vouchſafed to our then moſt gracious ſovereign King *Charles* the Second, and all the Royal Famili: and in them and with them to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Uſurpation and Tyranny of unruly and cruel men, and from the ſad Confuſion and Ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy Mercy; Not our foreſight, but thy providence; Not our own arm, but thy right Hand, and thine Arm, and the light of thy Countenance did reſcue and deliver us, even becauſe thou hadſt a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all Honour, Glory and Praiſe, with moſt humble and hearty Thanks in all Churches of the Saints: Even to Bleſſed be the Lord our God, who alone doth wondrous things: And bleſſed be the Name of his Majeſty for ever through Jeſus Chriſt our Lord and Saviour. *Amen.*

¶ *In the Communion-Service, immediately before the reading of the Epiſtle, theſe two Collects ſhall be ſaid, inſtead of the Collect for the Queen and the Collect of the day.*

O Almighty God, who art a ſtrong Tower of Defence unto thy ſervants againſt the Face of their Enemies; We yield thee Praiſe and Thanks for the Wonderful Deliverance of theſe Kingdoms from THE GREAT REBELLION, and all the Miſeries and Oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy goodneſs that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy Mercies towards us; that all the World may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our Salvation, who haſt been exceeding gracious unto this Land, and by thy miraculous providence didſt deliver

deliver us out of our miserable Confusions, by Restoring to us, and to his own just and undoubted Right, us, our then most gracious Sovereign Lord, thy Servant King *Charles* the Second (notwithstanding all the power and malice of his Enemies) and by placing him in the Throne of these Kingdoms; thereby restoring also unto us the publick and free Profession of thy true Religion and worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness to acknowledge thine unspeakable goodness herein, as upon this day, shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned though unworthy Oblation of our selves: Vowing all holy Obedience in Thought, Word, and Work, unto thy Divine Majesty; and promising in thee, and for thee all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to her Heirs after her; Whom we beseech thee to bless with all increase of Grace, Honour and Happiness in this World: and to crown her with Immortality and Glory in the World to come, for Jesus Christ his sake our only Lord and Saviour. *Amen.*

¶ *The Epistle.* 1 S. *Pet.* II. 11.—17.

¶ *The Gospel.* S. *Matth.* XXII. 16.—22.

¶ *In these Letters shall this Sentence be read.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in heaven. S. *Matth.* vii. 21.

¶ *After the Prayer* [For the whole state of Christs Church, &c.] *this Collect following shall be said.*

ALmighty God and heavenly Father, who of thine infinite and unspeakable Goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked Designs of those traiterous, heady, and high-minded men, who under the pretence of Religion, and thy most holy Name, had contrived, and well nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnifie thy glorious Name for this thine infinite gracious Goodness already vouchsafed to us; so we most humbly beseech thee to continue thy Grace and Favour towards us, hiding and covering us under the shadow of thy wings, that no such dismal Calamity may ever again fall upon us. To this end send forth thy light and thy truth, for the discovery of these depths of Satan, this Mystery of iniquity. Infatuate and defeat all the secret Counsels of the ungodly. Abate their Pride, asswage their Malice, and confound their Devices. Strengthen the hands of our gracious Sovereign Lady Queen *Anne* and all that are put in Authority under her, with Judgment and Justice, to cut off all such Workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the Ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family from all Treasons and Conspiracies. Be unto her a helmet of salvation, and a strong tower of defence against the face of all her enemies. As for those that are implacable, clothe them with shame and confusion, but upon her and her posterity let the Crown for ever flourish. So we that are thy people, and the sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer, to whom with thee, O Father, and God the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

MARIE R.

OUR *Will and Pleasure is, That these three Forms of Prayer and Service made for the Fifth of* November, *the Thirtieth of* January, *and the Twenty ninth of* May, *be forthwith Printed and Published, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of* England, *to be used Yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colledges and Halls within both Our Universities, and of Our Colledges of* Eaton *and* Winchester, *and in all Parish-Churches and Chapels within Our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at Our Court at *Whitehall* the Sixth Day of *October*, 1692. In the Fourth Year of Our Reign.

By Her Majesties Command.

Nottingham.

A Form of Prayer with Thanksgiving to Almighty God; to be u[sed] in all Churches and Chapels within this Realm, every year upon the Eighth Day of *March*: Being the Day on which Her Majesty began Her Happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-days in all things: Except where it is in this Office otherwise appointed.*

If this day shall happen to be Sunday, the Proper Office for that Sunday shall be wholly omitted, and this used in stead of it: But however it shall happen, there shall be notice thereof given publickly in the Church the Sunday before.

¶ *Morning Prayer shall begin with these Sentences.*

Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men: for kings and all that are in Authority; That we may lead a quiet, and peaceable life in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 *Tim.* 2. 1, 2, 3.

If we say that we have no sin, we deceive our selves, and the truth is not in us; But if we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

Instead of Venite, exultemus, *the Hymn following shall be said or sung: One Verse by the Priest, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Psal.* 8. 1.

Lord, what is man, that thou hast such Respect unto him: or the Son of man, that thou so regardest him! Psal. 144. 3.

Thou hast made him little lower than the Angels: and thou crownest him with Glory and Honour. *Psal.* 8. 5.

Thou madest him to have Dominion over the Works of thine Hands; and thou hast put all things in subjection under his Feet. Verse 6.

Behold, O God our Defender: and look upon the face of thine anointed. *Psal.* 84. 9.

O hold thou up her goings in thy paths: that her foot-steps slip not. Psal 17. 5.

Grant the Queen a long life: and make her glad with the joy of thy countenance. *Psal* 61. 6. *God.*

Let her dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve her. Psal 61. 7.

In her time let the righteous flourish: and let peace be in all our Borders. *Psal.* 72. 7. and 147. 14.

As for her enemies, clothe them with shame; but upon her self let her crown flourish. Psal. 132. 19.

Blessed be the Lord God, even the God of Israel: which only doth wondrous things. *Psal.* 72 18.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty, Amen, Amen. Ver. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms are* XX, XXI, CI.

¶ *Proper Lessons.*

The first, Prov. viii. *beginning at*

Ver. 12. *Te Deum.*

The second, Rom. xiii. *Jubilate Deo.*

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answ. Who putteth Her trust in thee.

Priest. Send Her help from thy holy place.

Answ. And evermore mightily defend Her.

Priest. Let Her enemies have no advantage against Her.

Answ. Let not the wicked approach to hurt Her.

Priest. Endue thy ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower.

Answ. From the face of our enemies.

Priest. O Lord, hear our prayer,

Answ. And let our cry come unto thee.

¶ *In*

¶ *Instead of the First Collect at Morning Prayer, shall be used this following Collect, if needs require, during Her Majesties Absence from the Throne.*

ALmighty God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy servant our sovereign Lady Queen ANNE upon the throne of these Realms. Be thy wisdom her guide, and thine arm strengthen her; let peace, truth and holiness, let righteousness and love, and all those virtues that adorn the Christian profession, flourish in her days; Direct all her Counsels and Endeavours to thy glory, and the welfare of her People; and give us grace to obey her cheerfully and willingly for Conscience sake, that neither our sinful passions, nor our private interests may disappoint her Cares for the Publick Good; let her always possess the hearts of her People, that they may never be wanting in Honour to her Person, and Dutiful Submission to her Authority; let her Reign be long and prosperous, and Crown her with immortality in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always be used on this Day) at the first Collect, We humbly beseech thee O Father, &c. shall the following Prayer for the Queen and Royal Family be used.*

O Lord our God, who upholdest and governest all things in heaven and earth, receive our humble Prayers, with our hearty Thanksgivings for our Sovereign Lady ANNE, as on this day, set over us by thy Grace and Providence to be our Queen: and bless her with her Royal Consort the Prince, and the whole Royal Family, that they all ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy and honour, a long and happy life upon earth, and after death obtain everlasting life and glory in the Kingdom of Heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow the Collect, for the Queen, as above, and all her Enemies.*

MOst gracious God, who hast set thy servant our Queen upon the throne of her Ancestors, we most humbly beseech thee to protect her on the same, from all the dangers to which she may be exposed; Do thou weaken the hands, blast the designs and defeat the temptations of all her enemies, that no secret Conspiracies, nor open Violences may disquiet her Reign; but that being safely kept under the shadow of thy Wing, and supported by thy power, she may triumph over all Opposition, that to the world may acknowledge Thee to be her Defender and mighty Deliverer in all Difficulties and Adversities, through Jesus Christ our Lord. *Amen.*

¶ *Then shall follow the Prayer, in time of War and Tumults.*

¶ *Then the Prayer for the House of Parliament (as before.)*

¶ *In the Communion Service instead of the Prayer for the Royal Family, in the Second Collect for Queen, and that of the Day, before the Prayer of Consecration, the Collect following is to be used.*

BLessed Lord, who hast called Christian Princes to the Defence of thy Faith, and made it their Duty to nurse the spiritual, as the temporal with the Temporal Interest their People; We acknowledge with humble and thankful Hearts thy great goodness to us in continuing this servant our most Gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly Graces that are requisite for so high a Trust, Let the work of thy God flourish in her hands; Let her Eyes behold the success of her Designs for the Service of true Religion, established by Law, and make her a wise Instrument under thee for protecting and advancing thy Truth where it is Persecuted and Corrupted; Let Her Throne be a Refuge for the Oppressed, Sanctuary and Protection for thy Truth, that before her Enemies and the Doctrines of Devils, the Peace of the Church be not disturbed with Schisms and causeless Divisions, nor the Truth weakened by Error; But grant us to be all of one heart and one mind, and to

ing thee our God, and obey-
per according to thy will:
at our safe blessing may be
since to us, &c. Make us
fears and of love, an happy
fore we hence hence, we being
cated in thy true Faith and
ames happily succeed herein
Government of these King-
so we that are thy people,
Sheep of thy Pasture, shall give
manks for ever; and will shew
be shewing forth thy praise
e generation to generation.
men.

The Epistle. 1 S. Pet. 2. 11.

Dearly beloved, I beseech you
as strangers and pilgrims, ab-
from fleshly lusts, which war
inst the soul; Having your
versation honest among the
entiles: that whereas they speak
gainst you as evil doers, they may
your good works which they
shall behold, glorify God in the
day of visitation. Submit your
selves to every ordinance of man
the Lord's sake: whether it be
the King, as supreme; or unto
governors, as unto them that are
by him sent for the punishment of
evil doers, and for the praise of
them that do well. For so is the
will of God, that with well doing
ye may put to silence the igno-
rance of foolish men: As free,
and not using your liberty for a
cloke of maliciousness, but as the
servants of God. Honour all men.
Love the brotherhood. Fear God.
Honour the King.

The Gospel. S. Matth. 22. 15.

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's: and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the Nicene Creed, shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read.*

Godliness is great Riches, if a man be content with that he hath; for we brought nothing into this World, neither can we carry any thing out. 1 *Tim.* 6. 6, 7.

¶ *After the Prayer* (For the whole estate of Christ's Church, &c.) *these Collects following shall be used.*

GRant, O Lord, we beseech thee, that the course of this World may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THe peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

At the HEALING

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The Holy Gospel is written in the 16th Chapter of St. Mark, beginning at the 9th Verse.

Jesus appeared unto the Eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; *They shall lay their hands on the sick, and they shall recover.* So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in Heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

¶ *Then shall the infirm Person, or some one for him, be presented to the Curate, standing humbly before the Lord's Table, and the Curate shall say unto him as followeth.*

presented, and while the Curate is laying His hands upon the sick Person's head, putting the Gold about the Child's neck, or in that offering, instead of it, he shall say these words following.

GOd, give you Blessing, and grant that the Child now (or this Child) on whom these Hands are laid, may Jesus Christ our Lord, and *Amen.* shall say,

Lord, save thy servant.
Resp. *Who put their trust in thee.*
Vers. Send them help from thy holy place.
Resp. *And evermore mightily defend them.*
Vers. Help us, O God of our Salvation.
Resp. *And for the glory of thy Name, deliver us, and be merciful unto us sinners, for thy Name's sake.*
Vers. O Lord, hear our prayer.
Resp. *And let our cry come unto thee.*

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for the help and goodness of thy mercy to be shewed upon these thy servants, that they being delivered of their Infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *Then the Curate shall say,*

The Almighty Lord, the most strong tower of all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore your defence, and make you know and feel, that there is none other Name under heaven given to man, in whom and through whom you may receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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